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P. VIRGILII MARONIS BUCOLICON

LIBER.

ECLOGA I.—TITYRUS.

MELIBŒUS. TITYRUS.

MEL. TITYRE, tu patulæ recubans sub tegmine fagi
Sylvestrem tenui musam meditaris avenâ :
Nos patriæ fines et dulcia linquimus arva ;
Nos patriam fugimus : tu, Tityre, lentus in umbrâ
Formosam resonare doces Amaryllida silvas.

8

TIT. O Melibœe, deus nobis hæc otia fecit :
Namque erit ille mihi semper deus : illius aram
Sæpe tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere, quæ vellem, calamo permisit agresti.

10

MEL. Non equidem invideo ; miror magis : undique totis
Usque adeo turbatur agris. En, ipse capellas
Protenus æger ago ; hanc etiam vix, Tityre, duco.
Hic inter densas corylos modo namque gemellos,
Spem gregis, ah ! silice in nudâ connixa reliquit.
Sæpe malum hoc nobis, si mens non læva fuisset
De coelo tactas memini prædicere quercus ;
[Sæpe sinistra cavâ prædixit ab ilice cornix.]
Sed tamen, iste deus qui sit, da, Tityre, nobis.

15

TIT. Urbem, quam dicunt *Romam*, Melibœe, putavi

20

B

Stultus ego huic nostræ similem, quo sæpe solemus
Pastores ovium teneros depellere foetus.

Sic canibus catulos similes, sic matribus hædos

Nôram : sic parvis componere magna solebam.

Verum hæc tantum alias inter caput extulit urbes,

Quantum lenta solent inter viburna cupressi.

MEL. Et quæ tanta fuit Romam tibi causa videndi ?

TIT. Libertas : quæ sera, tamen respexit inertem ;
Candidior postquam tondenti barba cadebat :

Respexit tamen, et longo post tempore venit,

Postquam nos Amaryllis habet, Galatea reliquit.

Namque (fatebor enim) dum me Galatea tenebat,

Nec spes libertatis erat, nec cura peculi.

Quamvis multa meis exiret victima septis,

Pinguis et ingrata premeretur caseus urbi,

Non unquam gravis ære domum mihi dextra redibat.

MEL. Mirabar, quid mœsta deos, Amarylli, vocares ;

Cui pendere suâ patereris in arbore poma.

Tityrus hinc aberat. Ipsæ te, Tityre, pinus,

Ipsi te fontes, ipsa hæc arbusta, vocabant.

TIT. Quid facerem ? neque servitio me exire licebat,

Nec tam præsentibus alibi cognoscere divos.

Hic illum vidi juvenem, Melibœe, quotannis

Bis senos cui nostra dies altaria fumant.

Hic mihi responsum primus dedit ille petenti :

Pascite, ut ante, boves, pueri ; submittite tauros.

MEL. Fortunate senex ! ergo tua rura manebunt,

Et tibi magna satis : quamvis lapis omnia nudus

Limosoque palus obducatur pascua junco.

Non insueta graves tentabunt pabula foetas ;

Nec mala vicini pecoris contagia lædent.

Fortunate senex ! hic, inter flumina nota

Et fontes sacros, frigus captabis opacum.

Hinc tibi, quæ semper vicino ab limite sepes

Hyblæis apibus florem depasta salicti,

Sæpe levi somnum suadebit inire susurro.

Hinc altâ sub rupe canet frondator ad auras ;

Nec tamen interea raucæ, tua cura, palumbes,

Nec gemere aëriâ cessabit turtur ab ulmo.

TIT. Ante leves ergo pascentur in æthere cervi,

Et freta destituent nudos in littore pisces ;

Ante, pererratis amborum finibus, exsul

✱

Aut Ararim Parthus bibet, aut Germania Tigrim ;
Quam nostro illius labatur pectore vultus.

MEL. At nos hinc alii sitientes ibimus Afros ;
Pars Scythiam et rapidum Cretæ veniemus Oaxem,
Et penitus toto divisos orbe Britannos.

En, unquam patrios longo post tempore fines,
Pauperis et tuguri congestum cespite culmen,
Post aliquot, mea regna vicens, mirabor aristas ?

Impius hæc tam culta novalia miles habebit ?
Barbarus has segetes ? En, quo discordia cives
Produxit miseros ! en, queis consevimus agros !
Insere nunc, Melibœe, piros, pone ordine vites.

Ite meæ, felix quondam pecus, ite capellæ !
Non ego vos posthac, viridi projectus in antro,
Dumosâ pendere procul de rupe videbo :
Carmina nulla canam ; non, me pascente, capellæ,
Florentem cytisum et salices carpetis amaras.

TIT. Hic tamen hanc mecum poteras requiescere noctem
Fronde super viridi ; sunt nobis mitia poma,
Castaneæ molles, et pressi copia lactis :
Et jam summa procul villarum culmina fumant ;
Majoresque cadunt altis de montibus umbræ.

ECLOGA II.—ALEXIS.

FORMOSUM pastor Corydon ardebat Alexin,
Delicias domini ; nec quid speraret habebat.
Tantum inter densas, umbrosa cacumina, fagos
Assidue veniebat : ibi hæc incondita solus
Montibus et sylvis studio jactabat inani :—

O crudelis Alexi, nihil mea carmina curas ?
Nil nostri miserere ? mori me denique coges.
Nunc etiam pecudes umbras et frigora captant ;
Nunc virides etiam occultant spineta lacertos ;
Thestylis et rapido fessis messoribus æstu
Allia serpyllumque herbas contundit olentes :
At mecum raucis, tua dum vestigia lustrò,
Sole sub ardenti resonant arbusta cicadis.
Nonne fuit satius tristes Amaryllidis iras

Atque superba pati fastidia ? nonne Menalcan ?
 Quamvis ille niger, quamvis tu candidus esses.
 O formose puer, nimium ne crede colori :
 Alba ligustra cadunt, vaccinia nigra leguntur.
 Despectus tibi sum ; nec, qui sim, quæris, Alexi ;
 Quam dives pecoris, nivei quam lactis abundans.
 Mille meæ Siculis errant in montibus agnæ :
 Lac mihi non æstate novum, non frigore deficit.
 Canto, quæ solitus, si quando armenta vocabat,
 Amphion Dirceus in Actæo Aracyntho.
 Nec sum adeo informis : nuper me in littore vidi,
 Quum placidum ventis staret mare : non ego Daphnin
 Judice te metuam, si nunquam fallat imago.
 O tantum libeat mecum tibi sordida rura
 Atque humiles habitare casas, et figere cervos,
 Hædorumque gregem viridi compellere hibisco !
 Mecum una in sylvis imitabere Pana canendo.
 Pan primus calamos cerâ conjungere plures
 Instituit : Pan curat oves oviumque magistros.
 Nec te poeniteat calamo trivisse labellum :
 Hæc eadem ut sciret, quid non faciebat Amyntas ;
 Est mihi disparibus septem compacta cicutis
 Fistula, Damcetas dono mihi quam dedit olim ;
 Et dixit moriens, Te nunc habet ista secundum.
 Dixit Damcetas ; invidit stultus Amyntas.
 Præterea duo, nec tutâ mihi valle reperti,
 Capreoli, sparsis etiam nunc pellibus albo,
 Bina die siccant ovis ubera ; quos tibi servo.
 Jampridem a me illos abducere Thestylis orat :
 Et faciet ; quoniam sordent tibi munera nostra.
 Huc ades, o formose puer : tibi lilia plenis
 Ecce ferunt Nymphæ calathis ; tibi candida Nais,
 Pallentes violas et summa papavera carpens,
 Narcissum et florem jungit bene olentis anethi :
 Tum, casiâ atque aliis intexens suavibus herbis,
 Molliâ luteolâ pingit vaccinia calthâ.
 Ipse ego cana legam tenerâ lanugine mala,
 Castaneasque nuces, mea quas Amaryllis amabat :
 Addam cerea pruna ; et honos erit huic quoque pomo ;
 Et vos, o lauri, carpum, et te, proxima myrte ;
 Sic positæ quoniam suaves miscetis odores.
 Rusticus es, Corydon ; nec munera curat Alexis ;

Nec, si muneribus certes, concedat Iolas.
 Heu, heu, quid volui misero mihi ! floribus Austrum,
 Perditus, et liquidis immisi fontibus apros.
 Quem fugis, ah demens ? habitârunt di quoque sylvas,
 Dardaniusque Paris. Pallas, quas condidit, arces
 Ipsa colat : nobis placeant ante omnia sylvæ.
 Torva læena lupum sequitur ; lupus ipse capellam ;
 Florentem cytisum sequitur lasciva capella ;
 Te Corydon, o Alexi : trahit sua quemque voluptas.
 Adspice, aratra jugo referunt suspensa juvenci,
 Et sol crescentes decedens duplicat umbras :
 Me tamen urit amor ; quis enim modus adsit amori ?
 Ah Corydon, Corydon, quæ te dementia cepit !
 Semiputata tibi frondosa vitis in ulmo est.
 Quin tu aliquid saltem, potius quorum indiget usus,
 Viminibus mollique paras detexere junco ?
 Invenies alium, si te hic fastidit, Alexin.

ECLOGA III.—PALÆMON.

MENALCAS. DAMCETAS. PALÆMON.

MEN. Dico mihi, Damoeta, cujum pecus ? an Melibœi ?

DAM. Non ; verum Ægonis : nuper mihi tradidit Ægon.

MEN. Infelix o semper, oves, pecus ! ipse Neæram
 Dum fovet, ac, ne me sibi præferat illa, veretur,
 Hic alienus oves custos bis mulget in horâ ;
 Et succus pecori, et lac subducitur agnis.

DAM. Parcius ista viris tamen objicienda memento.
 Novimus et qui te, transversa tuentibus hircis,
 Et quo (sed faciles Nymphæ risère) sacello.

MEN. Tum, credo, quum me arbustum vidêre Miconis,
 Atque malâ vites incidere falce novellas.

DAM. Aut hic ad veteres fagos, quum Daphnidis arcum
 Fregisti et calamos ; quæ tu, perverse Menalca,
 Et, quum vidisti puero donata, dolebas ;
 Et, si non aliqua nocuisses, mortuus esses.

MEN. Quid domini faciant, audent quum talia fures ?
 Non ego te vidi Damonis, pessime, caprum
 Excipere insidiis, multum latrante lyciscâ ?

Et quum clamarem, Quo nunc se proripit ille ?
Tityre, coge pecus : tu post carecta latebas.

28

DAM. An mihi cantando victus non redderet ille,
Quem mea carminibus meruisset fistula, caprum ?
Si nescis, meus ille caper fuit : et mihi Damon
Ipse fatebatur ; sed reddere posse negabat.

MEN. Cantando tu illum ? aut unquam tibi fistula cerâ
Juncta fuit ? non tu in triviis, indocte, solebas
Stridenti miserum stipulâ disperdere carmen ?

29

DAM. Vis ergo, inter nos, quid possit uterque, vicissim
Experiamur ? Ego hanc vitulam (ne forte recuses,
Bis venit ad mulctram, binos alit ubere fœtus)
Depono : tu dic, mecum quo pignore certes.

30

MEN. De grege non ausim quidquam deponere tecum :
Est mihi namque domi pater, est injusta noverca ;
Bisque die numerant ambo pecus, alter et hædos.
Verum id quod multo tute ipse fatebere majus,
(Insanire libet quoniam tibi), pocula ponam
Fagina, cœlatum divini opus Alcimedontis ;
Lenta quibus torno facili superaddita vitis
Diffusos hederâ vestit pallente corymbos.
In medio duo signa : Conon ; et, quis fuit alter,
Descripsit radio totum qui gentibus orbem ;
Tempora quæ messor, quæ curvus arator haberet ?
Necdum illis labra admovi, sed condita servo.

31

40

DAM. Et nobis idem Alcimedon duo pocula fecit,
Et molli circum est ansas amplexus acantho ;
Orpheaque in medio posuit, sylvasque sequentes.
Necdum illis labra admovi, sed condita servo.
Si ad vitulam spectas, nihil est quod pocula laudes.

41

MEN. Nunquam hodie effugies ; veniam quocunque vocaris.
Audiat hæc tantum vel qui venit, ecce, Palæmon.
Efficiam, posthac ne quemquam voce lacessas.

50

DAM. Quin age, si quid habes ; in me mora non erit ulla ;
Nec quemquam fugio : tantum, vicine Palæmon,
Sensibus hæc imis (res est non parva) reponas.

PAL. Dicite : quandoquidem in molli consedimus herbâ ;
Et nunc omnis ager, nunc omnis parturit arbos,
Nunc frondent sylvæ, nunc formosissimus annus.
Incipe, Damoeta ; tu deinde sequere, Menalca.
Alternis dicetis ; amant alterna Camœnæ.

51

DAM. Ab Jove principium, Musæ : Jovis omnia plena :

60

Ille colit terras ; illi mea carmina curæ.

MEN. Et me Phœbus amat : Phœbo sua semper apud me
Munera sunt, lauri, et suave rubens hyacinthus.

DAM. Malo me Galatea petit, lasciva puella ;
Et fugit ad salices, et se cupit ante videri.

66

MEN. At mihi sese offert ultro, meus ignis, Amyntas ;
Notior ut jam sit canibus non Delia nostris.

DAM. Parta meæ Veneri sunt munera ; namque notavi
Ipse locum, aëriæ quo conguessere palumbes.

MEN. Quod potui, puero sylvestri ex arbore lecta
Aurea mala decem misi ; cras altera mittam.

70

DAM. O quoties, et quæ nobis Galatea locuta est !
Partem aliquam, venti, divûm referatis ad aures !

MEN. Quid prodest, quod me ipse animo non spernis, Amynta,
Si, dum tu sectaris apros, ego retia servo ?

75

DAM. Phyllida mitte mihi ; meus est natalis, Iola :
Quum faciam vitulâ pro frugibus, ipse venito.

MEN. Phyllida amo ante alias ; nam me discedere flevit :
Et, Longum, formose, vale, vale, inquit, Iola.

DAM. Triste lupus stabulis, maturis frugibus imbres,
Arboribus venti, nobis Amaryllidis iræ.

80

MEN. Dulce satis humor, depulsis arbutus hædis,
Lenta salix foeto pecori, mihi solus Amyntas.

DAM. Pollio amat nostram, quamvis est rustica, Musam :
Pierides, vitulam lectori pascite vestro.

85

MEN. Pollio et ipse facit nova carmina : pascite taurum,
Jam cornu petat, et pedibus qui spargat arenam.

DAM. Qui te, Pollio, amat, veniat quo te quoque gaudet :
Mella fluant illi, ferat et rubus asper amomum.

MEN. Qui Bavium non odit, amet tua carmina, Mævi ;
Atque idem jungat vulpes, et mulgeat hircos.

90

DAM. Qui legitis flores, et humi nascentia fraga,
Frigidus, o pueri, fugite hinc, latet anguis in herbâ.

MEN. Parcite, oves, nimium procedere ; non bene ripæ
Creditur : ipse aries etiam nunc vellera siccant.

95

DAM. Tityre, pascentes a flumine reice capellas ;
Ipse, ubi tempus erit, omnes in fonte lavabo.

MEN. Cogite oves, pueri ; si lac præceperit æstus,
Ut nuper, frustra pressabimus ubera palmis.

DAM. Heu, heu, quam pingui macer est mihi taurus in ervo !
Idem amor exitium pecori, pecorisque magistro.

100

MEN. His certe neque amor causa est : vix ossibus hærent.

Nescio quis teneros oculus mihi fascinat agnos.

DAM. Dic, quibus in terris (et eris mihi magnus Apollo,) 105
Tres pateat cœli spatium, non amplius, ulnas.

MEN. Dic, quibus in terris inscripti nomina regum
Nascantur flores ; et Phyllida solus habeto.

PAL. Non nostrum inter vos tantas componere lites :
[Et vitulâ tu dignus, et hic ; et quisquis amores 110
Aut metuet dulces, aut experietur amaros.]
Claudite jam rivos, pueri : sat prata biberunt. -

ECLOGA IV.—POLLIO.

SICELIDES Musæ, paullo majora canamus ;
Non omnes arbusta juvant humilesque myricæ ;
Si canimus sylvas, sylvæ sint consule dignæ.

Ultima Cumæi venit jam carminis ætas ;
Magnus ab integro sæclorum nascitur ordo. 5
Jam redit et Virgo, redeunt Saturnia regna ;
Jam nova progenies cœlo demittitur alto.
Tu modo nascenti puero, quo ferrea primum
Desinet, ac toto surget gens aurea mundo,
Casta, fave, Lucina : tuus jam regnat Apollo. 10
Teque adeo decus hoc ævi, te consule, inibit,
Pollio ; et incipient magni procedere menses.
Te duce, si qua manent, sceleris vestigia nostri
Irrita perpetuâ solvent formidine terras.
Ille deûm vitam accipiet, divisque videbit 15
Permixtos heroas, et ipse videbitur illis ;
Pacatumque reget patriis virtutibus orbem.

At tibi prima, puer, nullo munuscula cultu,
Errantes hederas passim cum baccare, tellus,
Mixtaque ridenti colocasia fundet acantho. 20
Ipsæ lacte domum referent distenta capellæ
Ubera ; nec magnos metuent armenta leones.
Ipsa tibi blandos fundent cunabula flores :
Occidet et serpens, et fallax herba veneni
Occidet ; Assyrium vulgo nascetur amomum. 25
At simul heroum laudes, et facta parentis
Jam legere, et quæ sit poteris cognoscere virtus ;

Molli paullatim flavescet campus arista,
 Incultisque rubens pendebit sentibus uva ; 30
 Et duræ quercus sudabunt roscida mella.
 Pauca tamen suberunt priscae vestigia fraudis,
 Quæ tentare Thetin ratibus, quæ cingere muris
 Oppida, quæ jubeant telluri infindere sulcos.
 Alter erit tum Tiphys, et altera quæ vehat Argo 35
 Delectos heroas ; erunt etiam altera bella ;
 Atque iterum ad Trojam magnus mittetur Achilles.
 Hinc, ubi jam firmata virum te fecerit ætas,
 Cedet et ipse mari vector ; nec nautica pinus
 Mutabit merces : omnis feret omnia tellus.
 Non rastros patietur humus, non vinea falcem ; 40
 Robustus quoque jam tauris juga solvet arator.
 Nec varios discet mentiri lana colores :
 Ipse sed in pratis aries jam suave rubenti
 Murice, jam croceo mutabit vellera luto ;
 Sponte sua sandyx pascentes vestiet agnos. 45
 Talia sæcla, suis dixerunt, currite, fuis
 Concordes stabili fatorum numine Parcae.
 Aggredere o magnos (aderit jam tempus) honores,
 Cara deum soboles, magnum Jovis incrementum !
 Adspice convexo nutantem pondere mundum ; 50
 Terrasque, tractusque maris, coelumque profundum ;
 Adspice, venturo lætentur ut omnia sæclo.
 O mihi tam longæ maneat pars ultima vitæ,
 Spiritus et, quantum sat erit tua dicere facta !
 Non me carminibus vincet nec Thracius Orpheus, 55
 Nec Linus ; huic mater quamvis, atque huic pater adsit :
 Orphei Calliopea, Linus formosus Apollo.
 Pan etiam, Arcadiâ mecum si judice certet,
 Pan etiam Arcadiâ dicat se judice victum.
 Incipe, parve puer, risu cognoscere matrem : 60
 Matri longa decem tulerunt fastidia menses.
 Incipe, parve puer : cui non risere parentes,
 Nec deus hunc mensâ, dea nec dignata cubili est.

ECLOGA V.—DAPHNIS.

MENALCAS. MOPSUS.

MEN. CUR non, Mopse, boni quoniam convenimus ambo,
 Tu calamos inflare leves, ego dicere versus,
 Hic corylis mixtas inter considimus ulmos ?

MOP. Tu major ; tibi me est æquum parere, Menalca ;
 Sive sub incertas Zephyris motantibus umbras,
 Sive antro potius succedimus : adspice, ut antrum
 Sylvestris raris sparsit labrusca racemis.

MEN. Montibus in nostris solus tibi certet Amyntas.

MOP. Quid, si idem certet Phœbum superare canendo ?

MEN. Incipe, Mopse, prior : si quos aut Phyllidis ignes,
 Aut Alconis habes laudes, aut jurgia Codri.
 Incipe : pascentes servabit Tityrus hædos.

MOP. Immo hæc, in viridi nuper quæ cortice fagi
 Carmina descripsi, et modulans alterna notavi,
 Experiar : tu deinde jubeto, certet Amyntas.

MEN. Lenta salix quantum pallenti cedit olivæ,
 Puniceis humilis quantum saliunca rosetis ;
 Judicio nostro tantum tibi cedit Amyntas.

MOP. Sed tu desine plura, puer : successimus antro.

Exstinctum Nymphæ crudeli funere Daphnin
 Flebant : vos coryli testes, et flumina, Nymphis :
 Quum, complexa sui corpus miserabile nati,
 Atque deos atque astra vocat crudelia mater.

Non ulli pastos illis egêre diebus

Frigida, Daphni, boves ad flumina ; nulla neque amnem

Libavit quadrupes, nec graminis attigit herbam.

Daphni, tuum Pœnos etiam ingemuisse leones

Interitum, montesque feri sylvæque loquuntur.

Daphnis et Armenias curru subjungere tigres

Instituit ; Daphnis thiasos inducere Bacchi,

Et foliis lentas intexere mollibus hastas.

Vitis ut arboribus decori est, ut vitibus uvæ,

Ut gregibus tauri, segetes ut pinguibus arvis ;

Tu decus omne tuis. Postquam te fata tulerunt,

Ipsa Pales agros, atque ipse reliquit Apollo.

Grandia sæpe quibus mandavimus hordea sulcis,

Infelix lolium et steriles nascuntur avenæ :

Pro molli violâ, pro purpureo narcisso,
 Carduus et spinis surgit paliurus acutis.
 Spargite humum foliis, inducite fontibus umbras,
 Pastores : mandat fieri sibi talia Daphnis.
 Et tumulum facite, et tumulo superaddite carmen :
 Daphnis ego in sylvis, hinc usque ad sidera notus,
 Formosi pecoris custos, formosior ipse.

MEN. Tale tuum carmen nobis, divine poeta,
 Quale sopor fessis in gramine ; quale per æstum
 Dulcis aquæ saliente sitim restinguere rivo.
 Nec calamis solum æquiparas, sed voce magistrum :
 Fortunate puer, tu nunc eris alter ab illo.
 Nos tamen hæc quocumque modo tibi nostra vicissim
 Dicemus ; Daphninque tuum tollemus ad astra ;
 Daphnin ad astra feremus : amavit nos quoque Daphnis.

MOR. An quidquam nobis tali sit munere majus ?
 Et puer ipse fuit cantari dignus ; et ista
 Jampridem Stimicon laudavit carmina nobis.

MEN. Candidus insuetum miratur limen Olympi,
 Sub pedibusque videt nubes et sidera Daphnis.
 Ergo alacris sylvas et cetera rura voluptas,
 Panaque, pastoresque tenet, Dryadasque puellas.
 Nec lupus insidias pecori, nec retia cervis
 Ulla dolum meditantur : amat bonus otia Daphnis.
 Ipsi lætitiâ voces ad sidera jactant
 Intonsi montes ; ipsæ jam carmina rupes,
 Ipsa sonant arbusta, Deus, deus ille, Menalca !
 Sis bonus o felixque tuis ! en quatuor aras ;
 Ecce duas tibi, Daphni ; duas, altaria Phœbo :
 Pocula bina novo spumantia lacte quotannis,
 Craterasque duo statuam tibi pinguis olivi :
 Et multo in primis hilarans convivium Baccho,
 Ante focum, si frigus erit, si messis, in umbrâ,
 Vina novum fundam calathis Ariusia nectar.
 Cantabunt mihi Damocetas et Lyctius Ægon ;
 Saltantes Satyros imitabitur Alpheisibœus.
 Hæc tibi semper erunt, et quum sollemnia vota
 Reddemus Nymphis, et quum lustrabimus agros.
 Dum juga montis aper, fluvios dum piscis amabit,
 Dumque thymo pascentur apes, dum rore cicadæ ;
 Semper honos nomenque tuum laudesque manebunt.
 Ut Baccho Cererique, tibi sic vota quotannis

Agricolæ facient; damnabis tu quoque votis.

80

MOP. Quæ tibi, quæ tali reddam pro carmine dona ?
Nam neque me tantum venientis sibilus Austri,
Nec percussa juvant fluctu tam littora, nec quæ
Saxosas inter decurrunt flumina valles.

MEN. Hæc te nos fragili donabimus ante cicuta :
Hæc nos, *Formosum Corydon ardebat Alexin* ;
Hæc eadem docuit, *Cujum pecus ? an Melibœi ?*

85

MOP. Ac tu sume pedum, quod, me quum sæpe rogaret,
Non tulit Antigenes (et erat tum dignus amari),
Formosum paribus nodis atque ære, Menalca.

90

ECLOGA VI.—SILENUS.

PRIMA Syracosio dignata est ludere versu
Nostra, nec erubuit sylvas habitare, Thalia.
Quum canerem reges et prælia, Cynthius aurem
Vellit, et admonuit : Pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.
Nunc ego, (namque super tibi erunt, qui dicere laudes,
Vare, tuas cupiant, et tristia condere bella),
Agrestem tenui meditabor arundine musam.
Non injussa cano : si quis tamen hæc quoque, si quis
Captus amore leget, te nostræ, Vare, myricæ,
Te nemus omne canet ; nec Phœbo gratior ulla est.
Quam sibi quæ Vari præscripsit pagina nomen.

5

10

Pergite, Pierides :—Chromis et Mnasylos in antro
Silenum pueri somno vidēre jacentem,
Inflatum hesterno venas, ut semper, Iaccho :
Serta procul tantum capiti delapsa jacebant ;
Et gravis attrita pendebat cantharus ansa.
Aggressi, nam sæpe senex spe carminis ambo
Luserat, injiciunt ipsis ex vincula sertis.
Addit se sociam, timidisque supervenit, *Ægle* ;
Ægle, Naiadum pulcherrima ; jamque videnti
Sanguineis frontem moris et tempora pingit.
Ille dolum ridens, Quo vincula nectitis ? inquit.
Solvite me, pueri ; satis est potuisse videri.
Carmina, quæ vultis, cognoscite ; carmina vobis,

15

20

25

Huic aliud mercedis erit. Simul incipit ipse.

Tum vero in numerum Faunosque ferasque videres

Ludere, tum rigidas motare cacumina quercus.

Nec tantum Phœbo gaudet Parnassia rupes ;

Nec tantum Rhodope mirantur et Ismarus Orphea.

Namque cauebat, uti magnum per inane coacta

Semina terrarumque, animæque, marisque, fuissent,

Et liquidi simul ignis ; ut his exordia primis

Omnia, et ipse tener mundi concreverit orbis :

Tum durare solum, et discludere Nerea ponto

Cœperit, et rerum paullatim sumere formas :

Jamque novum terræ stupeant lucescere solem,

Altius atque cadant submotis nubibus imbres ;

Incipiant silvæ quum primum surgere, quumque

Rara per ignotos errent animalia montes.

Hinc lapides Pyrrhæ jactos, Saturnia regna,

Caucaseasque refert volucres, furtumque Promethei.

His adjungit, Hylan nautæ quo fonte relictum

Clamassent, ut littus, Hyla, Hyla, omne sonaret ;

Et fortunatam, si nunquam armenta fuissent,

Pasiphaën nivei solatur amore juvenci.

Ah, virgo infelix, quæ te dementia cepit ?

Prostides implêrunt falsis mugitibus agros :

At non tam turpes pecudum tamen ulla secuta est

Concubitus, quamvis collo timuisset aratrum,

Et sæpe in levi quæstisset cornua fronte.

Ah, virgo infelix, tu nunc in montibus erras :

Ille, latus niveum molli fultus hyacintho,

Ilice sub nigrâ pallentes ruminat herbas ;

Aut aliquam in magno sequitur grege. Claudite, Nymphæ,

Dictææ Nymphæ, nemorum jam claudite saltus ;

Si qua forte ferant oculis sese obvia nostris

Errabunda bovis vestigia : forsitan illum

Aut herbâ captum viridi, aut armenta secutum,

Perducant aliquæ stabula ad Gortynia vaccæ.

Tum canit Hesperidum miratam mala puellam :

Tum Phaëthontiadæ musco circumdat amaræ

Corticis, atque solo proceras erigit alnos.

Tum canit, errantem Permessi ad flumina Gallum

Aonas in montes ut duxerit una sororum ;

Utque viro Phœbi chorus assurrexerit omnis ;

Ut Linus hæc illi, divino carmine pastor,

Floribus atque apio crines ornatus amaro,
 Dixerit, Hos tibi dant calamos, en accipe, Musæ,
 Ascræo quos ante seni ; quibus ille solebat 70
 Cantando rigidas deducere montibus ornos.
 His tibi Grynei nemoris dicatur origo :
 Ne quis sit lucus, quo se plus jactet Apollo.
 Quid loquar, ut Scyllam Nisi, quam fama secuta est,
 Candida succinctam latrantibus inguina monstros, 75
 Dulichias vexâsse rates, et gurgite in alto
 Ah ! timidos nautas canibus lacerâsse marinis ?
 Aut, ut mutatos Terei narraverit artus ?
 Quas illi Philomela dapes, quæ dona parârit ?
 Quo cursu deserta petiverit, et quibus ante 80
 Infelix sua tecta supervolitaverit alis ?
 Omnia quæ, Phœbo quondam meditante, beatus
 Audiit Eurotas, jussitque ediscere lauros,
 Ille canit ; pulsæ referunt ad sidera valles :
 Cogere donec oves stabulis, numerumque referre 85
 Jussit, et invito processit Vesper Olympo.

ECLOGA VII.—MELIBCEUS.

MELIBCEUS. CORYDON. THYRSIS.

MEL. FORTE sub argutâ consederat ilice Daphnis,
 Compulerantque greges Corydon et Thyrsis in unum ;
 Thyrsis oves, Corydon distentas lacte capellas ;
 Ambo florentes ætatibus, Arcades ambo,
 Et cantare pares, et respondere parati. 5
 Huc mihi, dum teneras defendo a frigore myrtos,
 Vir gregis ipæ caper deerraverat ; atque ego Daphnin
 Adspicio : ille ubi me contra videt, Ocyus, inquit,
 Huc ades, o Melibceæ ; caper tibi salvus, et hædi ;
 Et, si quid cessare potes, requiesce sub umbrâ. 10
 Huc ipsi potum venient per prata juvenci ;
 Hic virides tenerâ prætexit arundine ripas
 Mincius, eque sacrâ resonant examina quercu.
 Quid facerem ? neque ego Alcippen nec Phyllida habebam,
 Depulsos a lacte domi quæ clauderet agnos ; 15
 Et certamen erat, Corydon cum Thyrside, magnum.

Posthabui tamen illorum mea seria ludo.

Alternis igitur contendere versibus ambo

Cœpère : alternos Musæ meminisse volebant.

Hos Corydon, illos referebat in ordine Thyrsis.

20

COR. Nymphæ, noster amor, Libethrides, aut mihi carmen,

Quale meo Codro, concedite ; proxima Phœbi

Versibus ille facit : aut, si non possumus omnes,

Hic arguta sacrâ pendebit fistula pinu.

THYR. Pastores, hederâ crescentem ornate poctam,

24

Arcades, invidiâ rumpantur ut ilia Codro :

Aut, si ultra placitum laudârit, baccare frontem

Cingite, ne vati noceat mala lingua futuro.

COR. Setosi caput hoc apri tibi, Delia, parvus

Et ramosa Micon vivacis cornua cervi.

30

Si proprium hoc fuerit, levi de marmore tota

Puniceo stabis suras evincta cothurno.

THYR. Sinum lactis, et hæc te liba, Priape, quotannis

Exspectare sat est : custos es pauperis horti.

Nunc te marmoreum pro tempore fecimus ; at tu,

35

Si foetura gregem suppleverit, aureus esto.

COR. Nerine Galatea, thymo mihi dulcior Hyblæ,

Candidior cyenis, hederâ formosior albâ ;

Quum primum pasti repetent præsepia tauri,

Si qua tui Corydonis habet te cura, venito.

40

THYR. Immo ego Sardois videar tibi amarior herbis,

Horridior rusco, projectâ vilior algâ,

Si mihi non hæc lux toto jam longior anno est.

Ite domum pasti, si quis pudor, ite juvenci.

COR. Muscosi fontes, et somno mollior herba,

45

Et quæ vos rarâ viridis tegit arbutus umbrâ,

Solstitium pecori defendite ; jam venit sætas

Torrida, jam læto turgent in palmitæ gemmæ.

THYR. Hic focus, et tædæ pingues ; hic plurimus ignis

Semper, et assiduâ postes fuligine nigri :

50

Hic tantum Boreæ curamus frigora, quantum

Aut numerum lupo, aut torrentia flumina ripas.

COR. Stant et juniperi, et castaneæ hirsutæ ;

Strata jacent passim sua quæque sub arbore poma ;

Omnia nunc ridet : at, si formosus Alexis

55

Montibus his abeat, videas et flumina sicca.

THYR. Aret ager ; vitio moriens sitit aëris herba ;

Liber pampineas invidit collibus umbras.

Phyllidis adventu nostræ nemus omne virebit ;
Jupiter et læto descendet plurimus imbri.

60

COR. Populus Alcidæ gratissima, vitis Iaccho,
Formosæ myrtus Veneri, sua laurea Phcebo :
Phyllis amat corylos ; illas dum Phyllis amabit,
Nec myrtus vincet corylos, nec laurea Phcebi.

THYR. Fraxinus in sylvis pulcherrima, pinus in hortis,
Populus in fluviis, abies in montibus altis :
Sæpius at si me, Lycida formose, revisas,
Fraxinus in sylvis cedat tibi, pinus in hortis.

65

MEL. Hæc memini, et victum frustra contendere Thyrsin.
[Ex illo Corydon, Corydon est tempore nobis.]

70

ECLOGA VIII.—PHARMACEUTRIA.

DAMON. ALPHESIBŒUS.

PASTORUM musam Damonis et Alphesibœi,
Immemor herbarum quos est mirata juvenca
Certantes, quorum stupefactæ carmine lynceos,
Et mutata suos requiêrunt flumina cursus ;
Damonis musam dicemus et Alphesibœi.

5

Tu mihi, seu magni superas jam saxa Timæi,
Sive oram Illyrici legis æquoris ; en erit unquam
Ille dies, mihi cum liceat tua dicere facta ?
En erit, ut liceat totum mihi ferre per orbem
Sola Sophocleo tua carmina digna cothurno ?
A te principium, tibi desinet : accipe jussis
Carmina coepta tuis ; atque hanc sine tempora circum
Inter victrices hederam tibi serpere lauros.

10

Frigida vix cœlo noctis decesserat umbra,
Quum ros in tenerâ pecori gratissimus herbâ est ;
Incumbens tereti Damon sic cepit olivæ :—

15

DAM. Nascere, præque diem veniens age, Lucifer, alnum ;
Conjugis indigno Nissæ deceptus amore
Dum queror, et divos, quanquam nil testibus illis
Profeci, extremâ moriens tamen alloquor horâ.
Incipe Mænalios mecum, mea tibia, versus.
Mænalus argutumque nemus pinosque loquentes
Semper habet ; semper pastorum ille audit amores,

20

Panaque, qui primus calamos non passus inertes.
 Incipe Mænalios mecum, mea tibia, versus. 15
 Mopso Nisa datur : quid non speremus amantes ?
 Jungentur jam gryphes equis, ævoque sequenti
 Cum canibus timidi venient ad pocula damæ.
 Mopse, novas incide faces : tibi ducitur uxor.
 Sparge, marite, nuces : tibi deserit Hesperus Cætam. 20
 Incipe Mænalios mecum, mea tibia, versus.
 O digno conjuncta viro ! dum despicias omnes,
 Dumque tibi est odio mea fistula, dumque capellæ.
 Hirsutumque supercilium, promissaque barba ;
 Nec curare deûm credis mortalia quemquam. 25
 Incipe Mænalios mecum, mea tibia, versus.
 Sepibus in nostris parvam te roscida mala
 (Dux ego vester eram) vidi cum matre legentem :
 Alter ab undecimo tum me jam ceperat annus ;
 Jam fragiles poteram a terrâ contingere ramos. 30
 Ut vidi, ut perii, ut me malus abstulit error !
 Incipe Mænalios mecum, mea tibia, versus.
 Nunc scio, quid sit Amor :—duris in cotibus illum
 Aut Tmaros, aut Rhodope, aut extremi Garamantes,
 Nec generis nostri puerum nec sanguinis, edunt. 35
 Incipe Mænalios mecum, mea tibia, versus.
 Sævus Amor docuit natorum sanguine matrem
 Commaculare manus : crudelis tu quoque, mater ;
 Crudelis, mater magis, an puer improbus ille ?
 Improbus ille puer : crudelis tu quoque, mater. 40
 Incipe Mænalios mecum, mea tibia, versus.
 Nunc et oves ultro fugiat lupus ; aurea duræ
 Mala ferant quercus ; narcisso floreat alnus ;
 Pingua corticibus sudent electra myricæ ;
 Certent et cynis ululæ ; sit Tityrus Orpheus ; 45
 Orpheus in sylvis, inter delphinas Arion.
 Incipe Mænalios mecum, mea tibia, versus.
 Omnia vel medium fiant mare : vivite, sylvæ !
 Præceps ærii speculâ de montis in undas
 Deferor ; extremum hoc munus morientis habeto. 50
 Desine, Mænalios jam desine, tibia, versus.

Hæc Damon :—vos, quæ responderit Alpheisibœus,
 Dicite, Pierides ; non omnia possumus omnes.

ALPH. Effer aquam, et molli cinge hæc altaria vittâ ;
 Verbenasque adole pingues et mascula thura ; 55

Conjugis ut magicis sanos avertere sacris
 Experiar sensus : nihil hic nisi carmina desunt.
 Ducite ab urbe domum, mea carmina, ducite Daphnin.
 Carmina vel cœlo possunt deducere Lunam ;
 Carminibus Circe socios mutavit Ulyxi ;
 Frigidus in pratis cantando rumpitur anguis.
 Ducite ab urbe domum, mea carmina, ducite Daphnin.
 Terna tibi hæc primum triplici diversa colore
 Licia circumdo, terque hæc altaria circum
 Effigiem duco : numero deus impare gaudet.
 Ducite ab urbe domum, mea carmina, ducite Daphnin.
 Necte tribus nodis ternos, Amarylli, colores ;
 Necte, Amarylli, modo ; et, Veneris, dic, vincula necto.
 Ducite ab urbe domum, mea carmina, ducite Daphnin.
 Limus ut hic durescit, et hæc ut cera liquescit,
 Uno eodemque igni ; sic nostro Daphnis amore.
 Sparge molam, et fragiles incende bitumine lauros :
 Daphnis me malus urit ; ego hanc in Daphnide laurum.
 Ducite ab urbe domum, mea carmina, ducite Daphnin.
 Talis amor Daphnin, qualis, quum fessa juvenum
 Per nemora atque altos quærendo bucula luco
 Propter aquæ rivum viridi procumbit in ulvâ,
 Perdita nec seræ meminit decedere nocti ;
 Talis amor teneat, nec sit mihi cura mæderi.
 Ducite ab urbe domum, mea carmina, ducite Daphnin.
 Has olim exuvias mihi perfidus ille reliquit,
 Pignora cara sui ; quæ nunc ego limine in ipso,
 Terra, tibi mando : debent hæc pignora Daphnin.
 Ducite ab urbe domum, mea carmina, ducite Daphnin.
 Has herbas, atque hæc Ponto mihi lecta venena,
 Ipse dedit Moeris : nascuntur plurima Ponto.
 His ego sæpe lupum fieri, et se condere sylvis,
 Moerin, sæpe animas imis excire sepulchris,
 Atque satas alio vidi traducere messes.
 Ducite ab urbe domum, mea carmina, ducite Daphnin.
 Fer cineres, Amarylli, foras, rivoque fluenti,
 Transque caput, jace ; nec respexeris : his ego Daphnin
 Aggrediar ; nihil ille deos, nil carmina curat.
 Ducite ab urbe domum, mea carmina, ducite Daphnin.
 Adspice : corripuit tremulis altaria flammis
 Sponte suâ, dum ferre moror, cinis ipse. Bonum sit !
 Nescio quid certe est ; et Hylax in limine latrat.

Credimus ? an, qui amant, ipsi sibi somnia fingunt ?
 Parcite, ab urbe venit, jam parcite, carmina, Daphnia.

ECLOGA IX.—MÆRIS.

LYCIDAS. MÆRIS.

LYC. Quo te, Mæri, pedes ? an, quo via ducit, in urbem ?

MÆR. O Lycida, vivi pervenimus : advena nostri,
 Quod nunquam veriti sumus, ut possessor agelli
 Diceret, Hæc mea sunt : veteres migrate coloni
 Nunc victi, tristes, quoniam Fors omnia versat,
 Hos illi (quod nec bene vertat !) mittimus hædos.

LYC. Certe equidem audieram, qua se subducere colles
 Incipiunt, mollique jugum demittere clivo,
 Usque ad aquam, et veteres, jam fracta cacumina, fagos,
 Omnia carminibus vestrum servasse Menalcan.

MÆR. Audieras ; et fama fuit : sed carmina tantum
 Nostra valent, Lycida, tela inter Martia, quantum
 Chaonias dicunt, aquilâ veniente, columbas.
 Quod nisi me quacumque novas incidere lites
 Ante sinistra cavâ monuisset ab ilice cornix ;
 Nec tuus hic Mæris, nec viveret ipse Menalcas.

LYC. Heu ! cadit in quemquam tantum scelus ? heu, tua
 nobis

Pene simul tecum solatia rapta, Menalca !
 Quis caneret Nymphas ? quis humum florentibus herbis
 Spargeret ? aut viridi fontes induceret umbrâ ?
 Vel quæ sublegi tacitus tibi carmina nuper,
 Quum te ad delicias ferres, Amaryllida, nostras ?
Tityre, dum redeo, (brevis est via), pasce capellas ;
Et potum pastas age, Tityre ; et inter agendum
Occursare capro (cornu ferit ille) caveto.

MÆR. Immo hæc, quæ Varo necdum perfecta canebat :
Vare, tuum nomen—superet modo Mantua nobis,
Mantua væ miseræ nimium vicina Cremonæ !—
Cantantes sublime ferent ad sidera cycni.

LYC. Sic tua Cyrneas fugiant examina taxos ;
 Sic cytiso pastæ distendant ubera vaccæ :
 Incipe, si quid habes : et me fecêre poetam

Pierides; sunt et mihi carmina; me quoque dicunt

Vatem pastores: sed non ego credulus illis.

Nam neque adhuc Vario videor, nec dicere Cinna

35

Digna, sed argutos inter strepere anser olores.

MÆR. Id quidem ago, et tacitus, Lycida, mecum ipse voluto,

Si valeam meminisse; neque est ignobile carmen:—

Huc ades, o Galatea; quis est nam ludus in undis?

Hic ver purpureum; varios hic flumina circum

40

Fundit humus flores; hic candida populus antro

Imminet, et lentæ texunt umbracula vites.

Huc ades: insani feriant sine littora fluctus.

LYC. Quid, quæ te purâ solum sub nocte canentem

Audieram? numeros memini, si verba tenerem.

45

MÆR. *Daphni, quid antiquos signorum suspicis ortus?*

Ecce Dionæi processit Cæsaris astrum;

Astrum, quo segetes gauderent frugibus, et quo

Duceret apricis in collibus uva colorem.

Inserere, Daphni, puros; carpent tua poma nepotes.

50

Omnia fert ætas, animum quoque: sæpe ego longos

Cantando puerum memini me condere soles:

Nunc oblita mihi tot carmina; vox quoque Mœrin

Jam fugit ipsa: lupi Mœrin vidêre priores.

Sed tamen ista satis referet tibi sæpe Menalcas.

55

LYC. Causando nostros in longum ducis amores.

Et nunc omne tibi stratum silet æquor; et omnes,

Adspice, ventosi ceciderunt murmuris auræ.

Hinc adeo media est nobis via; namque sepulchrum

Incipit apparere Bianoris: hic, ubi densas

60

Agricolæ stringunt frondes, hic, Mœri, canamus:

Hic hædos depone; tamen veniemus in urbem:

Aut, si, nox pluviâ ne colligat ante, veremur,

Cantantes licet usque (minus via lædet) eamus.

Cantantes ut eamus, ego hoc te fasce levabo.

65

MÆR. Desine plura, puer; et, quod nunc instat, agamus.

Carmina tum melius, quum venerit ipse, canemus.

ECLOGA X.—GALLUS.

EXTREMUM hunc, Arethusa, mihi concede laborem.

Pauca meo Gallo, sed quæ legat ipsa Lycoris,

Carmina sunt dicenda : neget quis carmina Gallo ?

Sic tibi, quum fluctus subterlabère Sicanos,

Doris amara suam non intermisceat undam.

Incipe : sollicitos Galli dicamus amores,

Dum tenera attendent simæ virgulta capellæ.

Non canimus surdis : respondent omnia sylvæ.

Quæ nemora, aut qui vos saltus habuère, puellæ

Naiades, indigno quum Gallus amore periret ?

Nam neque Parnassi vobis juga, nam neque Pindi

Ulla moram fecère, neque Aonie Aganippe.

Illum etiam lauri, etiam flevère myricæ ;

Pinifer illum etiam solâ sub rupe jacentem

Mænalus, et gelidi fleverunt saxa Lycæi.

Stant et oves circum : (nostri nec poenitet illas ;

Nec te poeniteat pecoris, divine poeta ;

Et formosus oves ad flumina pavit Adonis).

Venit et upilio ; tardi venère bubulci ;

Uvidus hibernâ venit de glande Menalcas.

Omnes, Unde amor iste, rogant, tibi ? Venit Apollo :

Galle, quid insanis ? inquit : tua cura Lycoris

Perque nives alium perque horrida castra secuta est.

Venit et agresti capitis Silvanus honore

Florentes ferulas et grandia lilia quassans.

Pan deus Arcadiæ venit, quem vidimus ipsi

Sanguineis ebuli baccis minioque rubentem.

Ecquis erit modus ? inquit. Amor non talia curat :

Nec lacrimis crudelis Amor, nec gramina rivis,

Nec cytiso saturantur apes, nec fronde capellæ.

Tristis at ille, Tamen cantabitis, Arcades, inquit,

Montibus hæc vestris ; soli cantare periti

Arcades. O mihi tum quam molliter ossa quiescant,

Vestra meos olim si fistula dicat amores !

Atque utinam ex vobis unus, vestrique fuisset

Aut custos gregis, aut maturæ vinitor uvæ !

Certe, sive mihi Phyllis, sive esset Amyntas,

Seu quicumque furor (quid tum, si fuscus Amyntas ?

Et nigræ violæ sunt, et vaccinia nigra) :

Mecum inter salices lentâ sub vite jaceret; 40
 Serta mihi Phyllis legeret, cantaret Amyntas.
 Hic gelidi fontes; hic mollia prata, Lycori;
 Hic nemus; hic ipso tecum consumerer ævo.
 Nunc insanus amor duri me Martis in armis
 Tela inter media atque adversos detinet hostes. 45
 Tu procul a patriâ (nec sit mihi credere tantum!)
 Alpinas, ah dura! nives et frigora Rheni
 Me sine sola vides. Ah te ne frigora lædant!
 Ah tibi ne teneras glaciés secet aspera plantas!
 Ibo, et, Chalcidico quæ sunt mihi condita versu, 50
 Carmina pastoris Siculi modulabor avenâ.
 Certum est in sylvis inter spelæa ferarum
 Malle pati, tenerisque meos incidere amores
 Arboribus: crescent illæ; crescetis, amores.
 Interea mixtis lustrabo Mænala Nymphis, 55
 Aut acres venabor apros; non me ulla vetabunt
 Frigora Parthenios canibus circumdare saltus.
 Jam mihi per rupes videor lucosque sonantes
 Ire; libet Partho torquere Cydonia cornu
 Spicula: tanquam hæc sint nostri medicina furoris, 60
 Aut deus ille malis hominum mitescere discat.
 Jam neque Hamadryades rursum, nec carmina nobis
 Ipsa placent; ipsæ rursum concedite sylvæ.
 Non illum nostri possunt mutare labores;
 Nec si frigoribus mediis Hebrumque bibamus, 65
 Sithoniasque nives hiemis subeamus aquosæ,
 Nec si, quum moriens altâ liber aret in ulmo,
 Æthiopum versemus oves sub sidere Cancri.
 Omnia vincit Amor; et nos cedamus Amori.
 Hæc sat erit, divæ, vestrum cecinisse poetam, 70
 Dum sedet, et gracili fiscellam texit hibisco,
 Pierides: vos hæc facietis maxima Gallo;
 Gallo, cujus amor tantum mihi crescit in horas,
 Quantum vere novo viridis se subjicit alnus.
 Surgamus: solet esse gravis cantantibus umbra; 75
 Juniperi gravis umbra; nocent et frugibus umbræ.
 Ite domum saturæ, venit Hesperus, ite, capellæ.

P. VIRGILII MARONIS
GEORGICON LIBRI QUATUOR
AD C. CILNIUM MÆCENATEM.

LIBER PRIMUS.

QUID faciat lætas segetes ; quo sidere terram
Vertere, Mæcenas, ulmisque adjungere vites,
Conveniat ; quæ cura boum, qui cultus habendo
Sit pecori ; apibus quanta experientia parcis ;
Hinc canere incipiam. Vos, o clarissima mundi 5
Lumina, labentem cœlo quæ ducitis annum,
Liber et alma Ceres ; vestro si munere tellus
Chaoniam pingui glandem mutavit aristâ,
Poculaque inventis Acheloïa miscuit uvis ;
Et vos, agrestûm præsentia numina, Fauni, 10
Ferte simul Faunique pedem, Dryadesque puellæ :
Munera vestra cano. Tuque o, cui prima frementem
Fudit equum magno tellus percussa tridenti,
Neptune ; et cultor nemorum, cui pinguis Ceres 15
Ter centum nivei tondent dumeta juvenci ;
Ipse nemus linquens patrium, saltusque Lycæi,
Pan ovium custos, tua si tibi Mænala curæ,
Adsis, o Tegeææ, favens ; oleæque Minerva
Inventrix ; unicusque puer monstrator aratri ;
Et teneram ab radice ferens, Sylvane, cupressum ; 20
Dique Deæque omnes, studium quibus arva tueri,
Quique novas alitis non ullo semine fruges,
Quique satis largum cœlo demittitis imbrem.
Tuque adeo, quem mox quæ sint habitura Deorum

Concilia incertum est ; urbesne invisere, Cæsar,
 Terrarumque velis curam, et te maximus orbis
 Auctorem frugum tempestatumque potentem
 Accipiat, cingens maternâ tempora myrto :
 An Deus immensi venias maris, ac tua nautæ
 Numina sola colant ; tibi serviat ultima Thule,
 Teque sibi generum Tethys emat omnibus undis :
 Anne novum tardis sidus te mensibus addas,
 Qua locus Erigonen inter Chelasque sequentes
 Panditur ; ipse tibi jam brachia contrahit ardens
 Scorpios, et coeli justâ plus parte relinquit :
 Quicquid eris,—nam te nec sperent Tartara regem,
 Nec tibi regnandi veniat tam dira cupido,
 Quamvis Elysios miretur Græcia campos,
 Nec repetita sequi curet Proserpina matrem,—
 Da facilem cursum, atque audacibus annue cœptis,
 Ignarosque viæ mecum miseratus agrestes,
 Ingredere, et votis jam nunc assuesce vocari.

Vere novo, gelidus canis quum montibus humor
 Liquitur, et Zephyro putris se gleba resolvit ;
 Depresso incipiat jam tum mihi taurus aratro
 Ingemere, et sulco attritus splendescere vomer.
 Illa seges demum votis respondet avari
 Agricolaë, bis quæ solem, bis frigora sensit :
 Illius immensæ ruperunt horrea messes.
 At prius ignotum ferro quam scindimus æquor,
 Ventos et varium cœli prædiscere morem
 Cura sit, ac patrios cultusque habitusque locorum ;
 Et quid quæque ferat regio, et quid quæque recuset.
 Hic segetes, illic veniunt felicius uvæ ;
 Arborei foetus alibi, atque injussa virescunt
 Gramina. Nonne vides, croceos ut Tmolus odores,
 India mittit ebur, molles sua thura Sabæi ;
 At Chalybes nudi ferrum, virosaque Pontus
 Castorea, Eliadum palmas Epirus equarum ?
 Continuo has leges, æternaque fœdera certis
 Imposuit natura locis, quo tempore primum
 Deucalion vacuum lapides jactavit in orbem :
 Unde homines nati, durum genus. Ergo age, terræ
 Pingue solum primis extemplo a mensibus anni
 Fortes invertant tauri : glebasque jacentes
 Pulverulenta coquat maturis solibus æstas.

At si non fuerit tellus fœcunda, sub ipsum
 Arcturum tenui sat erit suspendere sulco :
 Illic, officiant lætis ne frugibus herbæ ;
 Hic, sterilem exiguus ne deserat humor arenam. 70
 Alternis idem tonsas cessare nouales,
 Et segnem patiēre situ durescere campum.
 Aut ibi flava seres, mutato sidere, farra,
 Unde prius lætum siliquā quassante legumen,
 Aut tenues fœtus vicie, tristisque lupini 75
 Sustuleris fragiles calamos sylvamque sonantem.
 Urit enim lini campum seges, urit avenæ ;
 Urunt Lethæo perfusa papavera somno.

Sed tamen alternis facilis labor : arida tantum
 Ne saturare fimo pingui pudeat sola ; neve 80
 Effctos cinerem immundum jactare per agros.
 Sic quoque mutatis requiescunt fœtibus arva ;
 Nec nulla interea est inaratæ gratia terræ.
 Sæpe etiam steriles incendere profuit agros,
 Atque levem stipulam crepitantibus urere flammis : 85
 Sive inde occultas vires et pabula terræ
 Pinguia concipiunt ; sive illis omne per ignem
 Excoquitur vitium, atque exsudat inutilis humor ;
 Seu plures calor ille vias et cæca relaxat
 Spiramenta, novas veniat qua succus in herbas ; 90
 Seu durat magis, et venas adstringit hiantes,
 Ne tenues pluvie, rapideve potentia solis
 Acrior, aut Boreæ penetrabile frigus adurat.
 Multum adeo, rastris glebas qui frangit inertes,
 Vimineasque trahit crates, juvat arva ; neque illum 95
 Flava Ceres alto nequicquam spectat Olympo :
 Et qui, proscisso quæ suscitât æquore terga,
 Rursus in obliquum verso perrumpit aratro,
 Exercetque frequens tellurem, atque imperat arvis.

Humida solstitia atque hiemes orate serenas, 100
 Agricolaë : hiberno lætissima pulvere farra,
 Lætus ager ; nullo tantum se Mysia cultu
 Jactat, et ipsa suas mirantur Gargara messes.
 Quid dicam, jacto qui semine cominus arva
 Insequitur, cumulosque ruit male pinguis arene ? 105
 Deinde satis fluvium inducit ; rivosque sequentes ?
 Et quum exustus ager morientibus æstuat herbis,
 Ecce supercilio clivosi tramitis undam

Elicit : illa cadens raucum per levia murmur
 Saxa ciet, scatebrisque arentia temperat arva. 110
 Quid, qui, ne gravidis procumbat culmus aristis,
 Luxuriem segetum tenerâ depascit in herbâ,
 Quum primum sulcos æquant sata ? quique paludis
 Collectum humorem bibulâ deducit arenâ ?
 Præsertim incertis si mensibus amnis abundans 115
 Exit, et obducto late tenet omnia limo,
 Unde cavæ tepido sudant humore lacunæ.
 Nec tamen, hæc quum sint hominumque boumque labores
 Versando terram experti, nihil improbus anser
 Strymonisæque grues et amaris intuba fibris 120
 Officiunt, aut umbra nocet. Pater ipse colendi
 Haud facilem esse viam voluit ; primusque per artem
 Movit agros, curis acuens mortalia corda ;
 Nec torpere gravi passus sua regna veterno.
 Ante Jovem nulli subigebant arva coloni ; 125
 Ne signare quidem, aut partiri limite campum
 Fas erat ; in medium quærebant ; ipsaque tellus
 Omnia liberius, nullo poscente, ferebat.
 Ille malum virus serpentibus addidit atris,
 Prædarique lupos jussit pontumque moveri ; 130
 Mellaque decussit foliis, ignemque removit,
 Et passim rivis currentia vina repressit :
 Ut varias usus meditando extunderet artes
 Paullatim, et sulcis frumenti quæreret herbam ;
 Ut silicis venis abstrusum excuderet ignem. 135
 Tunc alnos primum fluvii sensere cavatas ;
 Navita tum stellis numeros et nomina fecit,
 Pleiadas, Hyadas, claramque Lycaonis Arcton.
 Tum laqueis captare feras, et fallere visco
 Inventum, et magnos canibus circumdare saltus. 140
 Atque alius latum fundâ jam verberat amnem,
 Alta petens ; pelagoque alius trahit humida lina.
 Tum ferri rigor, atque argutæ lamina serræ,
 Nam primi cuneis scindebant fissile lignum ;
 Tum variæ venere artes : labor omnia vincit 145
 Improbus, et duris urgens in rebus egestas.
 Prima Ceres ferro mortales vertere terram
 Instituit ; quum jam glandes atque arbuta sacra
 Deficerent sylvæ, et victum Dodona negaret.
 Mox et frumentis labor additus ; ut mala culmos 150

Esset robigo, segnisque horreret in arvis
 Carduus : intereunt segetes ; subit aspera sylvæ,
 Lappæque tribulique ; interque nitentia culta
 Infelix lolium et steriles dominantur avenæ.
 Quod nisi et assiduus terram insectabere rastris, 155
 Et sonitu terrebis aves, et ruris opaci
 Falce premebras umbras, votisque vocaveris imbrem ;
 Heu, magna alterius frustra spectabis acervum,
 Concussæque famem in sylvis solabere quercu.
 Dicendum et quæ sint duris agrestibus arma ; 160
 Queis sine nec potuere seri nec surgere messes :
 Vomis, et inflexi primum grave robur aratri,
 Tardæque Eleusinae matris volventia plaustra,
 Tribulaque, traheæque, et iniquo pondere rastris ;
 Virgea præterea Cerei vilisque supellex, 165
 Arbutæ crates et mystica vannus Iacchi :
 Omnia quæ multo ante memor provisæ repones,
 Si te digna manet divini gloria ruris.
 Continuo in sylvis magnâ vi flexa domatur
 In burim, et curvi formam accipit ulmus aratri : 170
 Huic a stirpe pedes temo protentus in octo ;
 Binæ aures, duplici aptantur dentalia dorso.
 Cæditur et tiliæ ante iugo levis, altaque fagus,
 Stivaque, quæ currus a tergo torqueat imos ;
 Et suspensa focus explorat robora fumus. 175
 Possum multa tibi veterum præcepta referre ;
 Ni refugis, tentesque piget cognoscere curas.
 Area cum primis ingenti æquanda cylindro,
 Et vertenda manu, et cretâ solidanda tenaci,
 Ne subeant herbæ, neu pulvere victa fatiscat. 180
 Tum variæ illudunt pestes : sæpe exiguus mus
 Sub terris posuitque domos atque horrea fecit ;
 Aut oculis capti fodere cubilia talpæ ;
 Inventusque cavis bufo, et quæ plurima terræ
 Monstra ferunt ; populatque ingentem farris acervum 185
 Curculio, atque inopi metuens formica senectæ.
 Contemplator item, quum se nux plurima sylvis
 Induet in florem, et ramos curvabit olentes ;
 Si superant fœtus, pariter frumentâ sequentur.
 Magnaque etiam magno veniet tritura calore : 190
 At si luxuriâ foliorum exuberat umbra,
 Nequicquam pingues paleæ teret area culmos.

Semina vidi equidem multos medicare serentes,
 Et nitro prius et nigrâ perfundere amurcâ ;
 Grandior ut fœtus siliquis fallacibus esset : 105
 Et, quamvis igni exiguo, properata maderent.
 Vidi lecta diu et multo spectata labore
 Degenerare tamen, ni vis humana quotannis
 Maxima quæque manu legeret. Sic omnia fatis
 In pejus ruere, ac retro sublapsa referri : 200
 Non aliter, quam qui adverso vix flumine lembum
 Remigiis subigit, si brachia forte remisit,
 Atque illum in præceps pronò rapit alveus amni.
 Præterea tam sunt Arcturi sidera nobis,
 Hædorumque dies servandi, et lucidus Anguis ; 205
 Quam quibus in patriam ventosa per æquora vectis
 Pontus, et ostriferi fauces tentantur Abydi.
 Libra die somnique pares ubi fecerit horas,
 Et medium luci atque umbris jam dividit orbem ;
 Exercete, viri, tauros ; serite hordea campis, 210
 Usque sub extremum brumæ intractabilis imbrem.
 Necnon et lini segetem et cereale papaver
 Tempus humo tegere ; et jamdudum incumbere aratris,
 Dum siccâ tellure licet, dum nubila pendent.
 Vere fabis satio ; tum te quoque, Medica, putres 215
 Accipiunt sulci, et milio venit annua cura,
 Candidus auratis aperit quum cornibus annum
 Taurus, et adverso cedens Canis occidit astro.
 At si triticeam in messem robustaque farra
 Exercebis humum, solisque instabis aristis ; 220
 Ante tibi Eöæ Atlantides abscondantur,
 Gnossiaque ardentis decedat stella Coronæ,
 Debita quam sulcis committas semina, quamque
 Invitæ properes anni spem credere terræ.
 Multi ante occasum Maiæ cœpêre ; sed illos 225
 Expectata seges vanis elusit aristis.
 Si vero viciamque seres vilemque faselum,
 Nec Pelusiacæ curam aspernabere lentis ;
 Haud obscura cadens mittet tibi signa Boötes ;
 Incipe, et ad medias sementem extende pruinas. 230
 Idcirco certis dimensum partibus orbem
 Per duodena regit mundi Sol aureus astra.
 Quinque tenent cœlum zonæ : quarum una corusco
 Semper Sole rubens, et torrida semper ab igni ;

Quam circum extremæ dextrâ lævâque trahuntur, 235
 Cœruleâ glacie concretæ atque imbris atris.
 Has inter mediamque duæ mortalibus ægris
 Munere concessæ Divûm : via secta per ambas,
 Obliquus qua se signorum verteret ordo.
 Mundus ut ad Scythiam Rhipæasque arduus arces 240
 Consurgit ; premitur Libyæ devexus in Austros.
 Hic vertex nobis semper sublimis ; at illum
 Sub pedibus Styx atra videt, manesque profundi.
 Maximus hic flexu sinuoso elabitur Anguis
 Circum, perque duas in morem fluminis Arctos, 245
 Arctos Oceani metuentes æquore tingi.
 Illic, ut perhibent, aut intempesta silet nox
 Semper, et obtentâ densantur nocte tenebræ :
 Aut redit a nobis Aurora, diemque reducit ;
 Nosque ubi primus equis Oriens afflavit anhelis, 250
 Illic sera rubens accendit lumina Vesper.
 Hinc tempestates dubio prædiscere cœlo
 Possumus, hinc messisque diem tempusque serendi ;
 Et quando infidum remis impellere marmor
 Conveniat ; quando armatas deducere classes ; 255
 Aut tempestivam sylvis evertere pinum.
 Nec frustra signorum obitus speculamur et ortus,
 Temporibusque parem diversis quatuor annum.
 Frigidus agricolam si quando continet imber,
 Multa, forent quæ mox cœlo properanda sereno, 260
 Maturare datur : durum procudit arator
 Vomeris obtusi dentem ; cavat arbore lintres ;
 Aut pecori signum aut numeros impressit acervis.
 Exacuunt alii vallos furcasque bicornes,
 Atque Amerina parant lentæ retinacula viti. 265
 Nunc facilis rubeâ texatur fiscina virgâ ;
 Nunc torrete igni fruges, nunc frangite saxo.
 Quippe etiam festis quædam exercere diebus
 Fas et jura sinunt : rivos deducere nulla
 Religio vetuit, segeti prætendere sepem, 270
 Insidias avibus moliri, incendere vepres,
 Balantûmq; gregem fluvio mersare salubri.
 Sæpe oleo tardi costas agitator aselli
 Vilibus aut onerat pomis : lapidemque revertens
 Incusum, aut atræ massam picis, urbe reportat. 275
 Ipsa dies alios alio dedit ordine Luna

Felices operum. Quintam fuge : pallidus Orcus
Eumenidesque satæ ; tum partu Terra nefando
Cœumque Iapetumque creat, sævumque Typhoea,
Et conjuratos cœlum rescindere fratres.

280

Ter sunt conati imponere Pelio Œssam
Scilicet, atque Œssæ frondosum involvere Olympum :
Ter Pater exstructos disjecit fulmine montes.
Septima post decimam felix, et ponere vitem,
Et prensos domitare boves, et licia telæ
Addere : nona fugæ melior, contraria furtis.

285

Multa adeo gelidâ melius se nocte dedêre,
Aut quum Sole novo terras irrorat Eûs.
Nocte leves stipulæ melius, nocte arida prata
Tondentur ; noctes lentus non deficit humor.
Et quidam seros hiberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto :
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas ;
Aut dulcis musti Vulcano decoquit humorem,
Et foliis undam tepidi despumat aheni.

290

295

At rubicunda Ceres medio succiditur æstu,
Et medio tostas æstu terit area fruges.
Nudus ara, sere nudus ; hiems ignava colono.
Frigoribus parto agricolæ plerumque fruuntur,
Mutuaque inter se læti convivia curant ;
Invitat genialis hœms, curasque resolvit :
Ceû pressæ quum jam portum tetigêre carinæ,
Puppibus et læti nautæ imposuêre coronas.
Sed tamen et quernas glandes tum stringere tempus,
Et lauri baccas, oleamque, cruentaue myrta :
Tunc gruibus pedicas, et retia ponere cervis,
Auritosque sequi lepores : tum figere damas,
Stupea torquentem Balearis verbera fundæ ;
Quum nix alta jacet, glaciem quum flumina truduunt.

300

305

310

Quid tempestates autumnî et sidera dicam ?
Atque ubi jam breviorque dies, et mollior æstas,
Quæ vigilanda viris ? vel quum ruit imbriferum ver,
Spicea jam campis quum messis inhorruit, et quum
Frumenta in viridi stipulâ lactentia turgent ?
Sæpe ego, quum flavis messorum induceret arvis
Agricola, et fragili jam stringeret hordea culmo,
Omnia ventorum concurrere prælia vidi,

315

Quæ gravidam late segetem ab radicibus imis
 Sublime expulsam eruerent ; ita turbine nigro 320
 Ferret hiema culmumque levem, stipulasque volantes.
 Sæpe etiam immensum cœlo venit agmen aquarum,
 Et foedam glomerant tempestatem imbris atris
 Collectæ ex alto nubes : ruit arduus æther,
 Et pluvîâ ingenti sata læta, boumque labores 325
 Diluit ; implentur fossæ, et cava flumina crescunt
 Cum sonitu, fervetque fretis spirantibus æquor.
 Ipse Pater, mediâ nimborum in nocte, coruscâ
 Fulmina molitur dextrâ ; quo maxima motu
 Terra tremit : fugère feræ ; et mortalia corda 330
 Per gentes humilis stravit pavor : ille flagranti
 Aut Atho, aut Rhodopen, aut alta Ceraunia telo
 Dejicit : ingeminant Austri, et densissimus imber :
 Nunc nemora ingenti vento, nunc littora plangunt.
 Hoc metuens, cœli menses et sidera serva : 335
 Frigida Saturni sese quo stella receptet ;
 Quos ignis cœli Cyllenius erret in orbes.
 In primis venerare Deos, atque annua magnæ
 Sacra refer Cereri, lætis operatus in herbis,
 Extremæ sub casum hiemis, jam vere sereno. 340
 Tunc agni pingues, et tunc mollissima vina ;
 Tunc somni dulces, densæque in montibus umbræ.
 Cuncta tibi Cererem pubes agrestis adoret :
 Cui tu lacte favos, et miti dilue Baccho ;
 Terque novas circum felix eat hostia fruges, 345
 Omnis quam chorus, et socii comitentur ovahtes,
 Et Cererem clamore vocent in tecta ; neque ante
 Falcem maturis quisquam supponat aristis,
 Quam Cereri, tortâ redimitus tempora quercu,
 Det motus incompressos, et carmina dicat. 350

Atque hæc ut certis possimus discere signis,
 Æstusque, pluviasque, et agentes frigora ventos ;
 Ipse Pater statuit, quid menstrua Luna moneret,
 Quo signo caderent Austri, quid sæpe videntes
 Agricolæ propius stabulis armenta tenerent. 355
 Continuo, ventis surgentibus, aut freta ponti
 Incipiunt agitata tumescere, et aridus altis
 Montibus audiri fragor ; aut resonantia longe
 Littora misceri, et nemorum increbrescere murmur.
 Jam sibi tum curvis male temperat unda carinis, 360

Quum medio celeres revolant ex æquore mergi,
 Clamoremque ferunt ad littora ; quumque marinæ
 In sicco ludunt fulicæ ; notasque paludes
 Deserit, atque altam supra volat ardea nubem. 365
 Sæpe etiam stellas, vento impendente, videbis
 Præcipites cœlo labi, noctisque per umbram
 Flammarum longos a tergo albescere tractus :
 Sæpe levem paleam et frondes volitare caducas,
 Aut summâ nantes in aquâ colludere plumas.
 At Boreæ de parte trucidis quum fulminat, et quum 370
 Eurique Zephyrique tonat domus, omnia plenis
 Rura natant fossis ; atque omnis navita ponto
 Humida vela legit :—nunquam imprudentibus imber
 Obfuit. Aut illum surgentem vallibus imis
 Aëriæ fugère grues ; aut bucula, cœlum 375
 Suspiciens, patulis captavit naribus auras ;
 Aut arguta lacus circumvolitavit hirundo ;
 Et veterem in limo ranæ cecinère querelam.
 Sæpius et tectis penetralibus extulit ova
 Angustum formica terens iter ; et bibit ingens 380
 Arcus ; et e pastu decedens agmine magno
 Corvorum increpuit densis exercitus alis.
 Jam varias pelagi volucres, et quæ Asia circum
 Dulcibus in stagnis rimantur prata Cæjstri,
 Certatim largos humeris infundere rores ; 385
 Nunc caput objectare fretis, nunc currere in undas,
 Et studio incassum videas gestire lavandi.
 Tum cornix plenâ pluviam vocat improba voce,
 Et sola in siccâ secum spatiatur arenâ.
 Ne nocturna quidem carpentes pensa puellæ 390
 Nescivère hiemem : testâ quum ardente viderent
 Scintillare oleum, et putres concreescere fungos.
 Nec minus ex imbri soles, et aperta serena
 Prospicere, et certis poteris cognoscere signis. 395
 Nam neque tum stellis acies obtusa videtur,
 Nec fratris radiis obnoxia surgere Luna ;
 Tenuia nec lanæ per cœlum vellera ferri.
 Non tepidum ad solem pennas in littore pandunt
 Dilectæ Thetidi halcyones ; non ore solutos
 Immundi meminère sues jactare maniplos. 400
 At nebulae magis ima petunt, campoque recumbunt ;
 Solis et occasum servans de culmine summo

Nequicquam seros exercet noctua cantus.
 Apparet liquido sublimis in aëre Nisus,
 Et pro purpureo poenas dat Scylla capillo. 405
 Quacunque illa levem fugiens secat æthera pennis,
 Ecce inimicus, atrox, magno stridore per auras
 Insequitur Nisus : qua se fert Nisus ad auras,
 Illa levem fugiens raptim secat æthera pennis.
 Tum liquidas corvi presso ter gutture voces 410
 Aut quater ingeminant ; et sæpe cubilibus altis,
 Nescio qua præter solitum dulcedine læti,
 Inter se foliis strepitant : juvat, imbribus actis,
 Progeniem parvam, dulcesque revisere nidos.
 Haud equidem credo, quia sit divinitus illis 415
 Ingenium, aut rerum fato prudentia major :
 Verum, ubi tempestas et cœli mobilis humor
 Mutavere vias, et Jupiter uvidus Austris
 Densat erant quæ rara modo, et quæ densa relaxat ;
 Vertuntur species animorum, et pectora motus 420
 Nunc alios, alios, dum nubila ventus agebat,
 Concipiunt : hinc ille avium concentus in agris,
 Et lætæ pecudes, et ovantes gutture corvi.

Si vero Solem ad rapidum Lunasque sequentes
 Ordine respicies, nunquam te crastina fallet 425
 Hora, neque insidiis noctis capiere serenæ.
 Luna, revertentes quum primum colligit ignes,
 Si nigrum obscuro comprehenderit aëra cornu,
 Maximus agricolis pelagoque parabitur imber ;
 At, si virgineum suffuderit ore ruborem, 430
 Ventus erit : vento semper rubet aurea Phœbe.
 Sin ortu quarto (namque is certissimus auctor)
 Pura, neque obtusis per cœlum cornibus ibit,
 Totus et ille dies, et qui nascentur ab illo
 Exactum ad mensem, pluviam ventisque carebunt : 435
 Votaque servati solvent in littore nautæ
 Glaucō, et Panopææ, et Inoo Melicertæ.
 Sol quoque et exoriens, et quum se condit in undas,
 Signa dabit : solem certissima signa sequuntur,
 Et quæ mane refert, et quæ surgentibus astris. 440
 Ille ubi nascentem maculis variaverit ortum
 Conditus in nubem, medioque refugerit orbe,
 Suspecti tibi sint imbres ; namque urget ab alto
 Arboribusque satisque Notus, pecorique sinister.

Aut ubi sub lucem densa inter nubila sese 445
 Diversi erumpent radii, aut ubi pallida surget
 Tithoni croceum linquens Aurora cubile ;
 Heu, male tum mites defendet pampinus uvas,
 Tam multa in tectis crepitans salit horrida grando.
 Hoc etiam, emenso quum jam decedet Olympo, 450
 Profuerit meminisse magis ; nam sæpe videmus
 Ipsius in vultu varios errare colores.
 Cœruleus pluviâ denunciat, igneus Euros ;
 Sin maculæ incipient rutilo immiscerier igni,
 Omnia tunc pariter vento nimisque videbis 455
 Fervere. Non illâ quisquam me nocte per altum
 Ire, neque a terrâ moneat convellere funem.
 At si, quum referetque diem condetque relatum,
 Lucidus orbis erit, frustra terreberè nimbis,
 Et claro sylvas cernes Aquilone moveri. 460
 Denique, quid Vesper serus vehat, unde serenas
 Ventus agat nubes, quid cogitet humidus Anster,
 Sol tibi signa dabit :—Solem quis dicere falsum
 Audeat ? ille etiam cæcos instare tumultus
 Sæpe monet, fraudemque et operta tumescere bella. 465
 Ille etiam extincto miseratus Cæsare Romam,
 Quum caput obscurâ nitidum ferrugine texit,
 Impiaque æternam timuerunt sæcula noctem :
 Tempore quanquam illo tellus quoque, et æquora ponti,
 Obscenique canes, importunæque volucres 470
 Signa dabant. Quoties Cyclopum effervere in agros
 Vidimus undantem ruptis fornacibus Ætnam,
 Flammarumque globos, liquefactaque volvere saxa !
 Armorum sonitum toto Germania coelo
 Audiit ; insolitis tremuerunt motibus Alpes. 475
 Vox quoque per lucos vulgo exaudita silentes
 Ingens ; et simulacra, modis pallentia miris,
 Visa sub obscurum noctis ; pecudesque locutæ,
 Infandum ! sistunt amnes, terræque dehiscunt ;
 Et mœstum illacrymat templis ebur, æraque sudant. 480
 Proluit insano contorquens vortice sylvas
 Fluviorum rex Eridanus, camposque per omnes
 Cum stabulis armenta tulit : nec tempore eodem
 Tristibus aut extis fibræ apparere minaces,
 Aut puteis manare cruor cessavit ; et alte 485
 Per noctem resonare lupis ululantibus urbes.

Non alias coelo ceciderunt plura sereno
 Fulgura, nec diri toties arsère cometæ.
 Ergo inter sese paribus concurrere telis
 Romanas acies iterum vidère Philippi : 490
 Nec fuit indignum Superis, bis sanguine nostro
 Emathiam et latos Hæmi pinguescere campos.
 Scilicet et tempus veniet, quum finibus illis
 Agricola, incurvo terram molitus aratro,
 Exesa inveniet scabrâ rubigine pila, 495
 Aut gravibus rastris galeas pulsabit inanes,
 Grandiaque effossis mirabitur ossa sepulchris.
 Dii patrii Indigetes, et Romule, Vestaque mater,
 Quæ Tuscum Tiberim et Romana palatia servas,
 Hunc saltem everso juvenem succurrere sæclo 500
 Ne prohibete ! Satis jampridem sanguine nostro
 Laomedontæ luimus perjuria Trojæ.
 Jampridem nobis cœli te regia, Cæsar,
 Invidet, atque hominum queritur curare triumphos :
 Quippe ubi fas versum atque nefas ; tot bella per orbem ; 505
 Tam multæ scelerum facies ; non ullus aratro
 Dignus honos ; squalent abductis arva colonis ;
 Et curvæ rigidum falces conflantur in ensem.
 Hinc movet Euphrates, illinc Germania bellum ;
 Vicinæ ruptis inter se legibus urbes 510
 Arma ferunt ; sævit toto Mars impius orbe :
 Ut, quum carceribus sese effudère quadrigæ,
 Addunt in spatia ; et, frustra retinacula tendens,
 Fertur equis auriga, neque audit currus habenas.

LIBER SECUNDUS.

HÆTENUS arborum cultus, et sidera cœli :
 Nunc te, Bacche, canam, necnon sylvestria tecum
 Virgulta, et prolem tarde crescentis olivæ.
 Huc, pater o Lenæe ! tuis hic omnia plena
 Muneribus ; tibi pampineo gravidus autumnus 5
 Floret ager, spumat plenis vindemia labris.
 Huc, pater o Lenæe, veni ; nudataque musto
 Tinge novo mecum direptis crura cothurnis.

Principio arboribus varia est natura creandis.
 Namque aliæ, nullis hominum cogentibus, ipsæ
 Sponte suâ veniunt, camposque et flumina late
 Curva tenent : ut molle siler, lentæque genistæ,
 Populus, et glaucâ canentia fronde salicta.
 Pars autem posito surgunt de semine : ut altæ
 Castanæe, nemorumque Jovi quæ maxima frondet
 Æsculus, atque habitæ Graiis oracula quercus.
 Pullulat ab radice aliis densissima sylva :
 Ut cerasis, ulmisque ; etiam Parnassia laurus
 Parva sub ingenti matris se subjicit umbrâ.
 Hos natura modos primum dedit : his genus omne
 Sylvarum fruticumque viret, nemorumque sacrorum.
 Sunt alii, quos ipse viâ sibi reperit usus.
 Hic plantas tenero abscindens de corpore matrum
 Deposuit sulcis ; hic stirpes obruit arvo,
 Quadrifidasque sudēs, et acuto robore vallos ;
 Sylvarumque aliæ pressos propaginis arcus
 Expectant, et viva suâ plantaria terrâ.
 Nil radiciis egent aliæ ; summumque putator
 Haud dubitat terræ referens mandare cacumen.
 Quin et caudicibus sectis (mirabile dictu)
 Truditur e sicco radix oleagina ligno.
 Et sæpe alterius ramos impune videmus
 Vertere in alterius ; mutatamque insita mala
 Ferre pirum, et prunis lapidosa rubescere corna.
 Quare agite o, proprios generatim discite cultus,
 Agricollæ, fructusque feros mollite colendo ;
 Neu segnes jaceant terræ. Juvat Ismara Baccho
 Conserere, atque oleâ magnum vestire Taburnum.
 Tuque ades, inceptumque una decurre laborem,
 O decus, o famæ merito pars maxima nostræ,
 Mæcenas, pelagoque volans da vela patenti.
 Non ego cuncta meis amplecti versibus opto :
 Non, mihi si linguae centum sint, oraue centum,
 Ferrea vox : ades, et primi lege littoris oram.
 In manibus terræ : non hic te carmine ficto
 Atque per ambages et longa exorsa tenebo.
 Sponte suâ quæ se tollunt in luminis auras,
 Infœcunda quidem, sed læta et fortia surgunt :
 Quippe solo natura subest. Tamen hæc quoque si quis
 Inserat, aut scrobibus mandet mutata subactis,

Exuerint sylvestrem animum ; cultuque frequent
 In quascunque voces artes, haud tarda sequentur.
 Necnon et sterilis, quæ stirpibus exit ab imis,
 Hoc faciet, vacuos si sit digesta per agros :
 Nunc altæ frondes et rami matris opacant,
 Crescentique adimunt foetus, uruntque ferentem.

55

Jam, quæ seminibus jactis se sustulit arbos,
 Tarda venit, seris factura nepotibus umbram ;
 Pomaque degenerant, succos oblita priores ;
 Et turpes avibus prædam fert uva racemos.
 Scilicet omnibus est labor impendendus, et omnes
 Cogendæ in sulcum, ac multâ mercede domandæ.
 Sed truncis oleæ melius, propagine vites
 Respondent, solido Paphiæ de robore myrtus.
 Plantis et duræ coryli nascuntur, et ingens
 Fraxinus, Herculeæque arbos umbrosa coronæ,
 Chaonique patris glandes ; etiam ardua palma
 Nascitur, et casus abies visura marinos.

60

65

Inseritur vero et foetu nucis arbutus horrida,
 Et steriles platani malos gessère valentes :
 Castanæ fagus, ornusque incanuit albo
 Flore piri, glandemque sues fregère sub ulmis.

70

Nec modus inserere, atque oculos imponere, simplex.
 Nam qua se medio trudent de cortice gemmæ,
 Et tenues rumpunt tunicas, angustus in ipso
 Fit nodo sinus : huc alienâ ex arbore germen
 Includunt, udoque docent inolescere libro.

75

Aut rursum enodes trunci resecantur, et alte
 Finditur in solidum cuneis via ; deinde feraces
 Plantæ immittuntur : nec longum tempus, et ingens
 Exiit ad coelum ramis felicibus arbos,
 Miraturque novas frondes, et non sua poma.

80

Præterea genus haud unum, nec fortibus ulmis,
 Nec salici, lotoque, nec Idæis cyparissis :
 Nec pingues unam in faciem nascuntur olivæ,
 Orchades, et radii, et amarâ pausia baccâ :
 Pomaque, et Alcinoi sylvæ : nec surculus idem
 Crustumii, Syriisque piris, gravibusque volemis.
 Non eadem arboribus pendet vindemia nostris,
 Quam Methymnæo carpit de palmite Lesbos.
 Sunt Thasiæ vites, sunt et Mareotides albæ ;
 Pinguibus hæ terris habiles, levioribus illæ :

85

90

Et passo Paithia utilior ; tenuisque Lageos
 Tentatura pedes olim, vincturaque linguam ;
 Purpureæ, preciaque ; et quo te carmine dicam, 95
 Rhætica ? nec cellis ideo contende Falernis.
 Sunt et Aminææ vites, firmissima vina ;
 Tmolus et assurgit quibus, et rex ipse Phanæus,
 Argitisque minor, cui non certaverit ulla,
 Aut tantum fluere, aut totidem durare per annos. 100
 Non ego te, Dis et mensis accepta secundis,
 Transierim, Rhodia, et tumidis, Bumaste, racemis.
 Sed neque quam multæ species, nec nomina quæ sint,
 Est numerus ; neque enim numero comprehendere refert :
 Quem qui scire velit, Libyci velit æquoris idem 105
 Discere quam multæ Zephyro turbentur arenæ ;
 Aut, ubi navigiis violentior incidit Eurus,
 Nôsse, quot Ionii veniant ad littora fluctus.
 Nec vero terræ ferre omnes omnia possunt.
 Fluminibus salices, crassisque paludibus alni 110
 Nascuntur ; steriles saxosis montibus orni ;
 Littora myrtetis lætissima ; denique apertos
 Bacchus amat colles, Aquilonem et frigora taxi.
 Aspice et extremis domitum cultoribus orbem,
 Easque domos Arabum, pictosque Gelonos : 115
 Divisæ arboribus patriæ. Sola India nigrum
 Fert ebum ; solis est thurea virga Sabæis.
 Quid tibi odorato referam sudantia ligno
 Balsamaque, et baccas semper frondentis acanthi ?
 Quid nemora Æthiopum molli canentia lanâ ? 120
 Velleraque ut foliis depectant tenuia Seres ?
 Aut quos Oceano propior gerit India lucos,
 Extremi sinus orbis ; ubi aëra vincere summum
 Arboris haud ullæ jactu potuère sagittæ ?
 Et gens illa quidem sumptis non tarda pharetris 125
 Media fert tristes succos tardumque saporem
 Felicis mali, quo non præsentius ullum,
 Pocula si quando sævæ infecêre novercæ,
 [Miscueruntque herbas et non innoxia verba],
 Auxilium venit, ac membris agit atra venena. 130
 Ipsa ingens arbor, faciemque simillima lauro ;
 Et, si non alium late jactaret odorem,
 Laurus erat : folia haud ullis labentia ventis ;
 Flos ad prima tenax ; animas et olentia Medi

Ora foveat illo, et senibus medicantur anhelis.

125

Sed neque Medorum, sylvæ ditissima, terra,
Nec pulcher Ganges, atque auro turbidus Hermus,
Laudibus Italiæ certent : non Bactra, neque Indi,
Totaque thuriferis Panchaia pinguis arenis.

140

Hæc loca non tauri spirantes naribus ignem
Invertère, satis immanis dentibus hydri ;
Nec galeis densisque virûm seges horruit hastis :
Sed gravidæ fruges, et Bacchi Massicus humor
Implevère ; tenent oleæque, armentaque læta.
Hinc bellator equus campo sese arduus infert ;
Hinc albi, Clitumne, greges, et maxima taurus
Victima, sæpe tuo perfusi flumine sacro,
Romanos ad templa Deûm duxère triumphos.

145

Hic ver assiduum, atque alienis mensibus æstas :
Bis gravidæ pecudes, bis pomis utilis arbor.

150

At rabidæ tigres absunt, et sæva leonum
Semina ; nec miseros fallunt aconita legentes ;
Nec rapit immensos orbes per humum, neque tanto
Squameus in spiram tractu se colligit anguis.

155

Adde tot egregias urbes, operumque laborem ;
Tot congesta manu præruptis oppida saxis ;
Fluminaque antiquos subter labentia muros.

An mare, quod supra, memorem, quodque alluit infra ?

Anne lacus tantos ? te, Lari maxime ; teque
Fluctibus et fremitu assurgens, Benace, marino ?

160

An memorem portus, Lucrinoque addita claustra,
Atque indignatum magnis stridoribus æquor,
Julia qua ponto longe sonat unda refuso,
Tyrrhenusque fretis immittitur æstus Avernis ?

165

Hæc eadem argenti rivos, ærisque metalla
Ostendit venis, atque auro plurima fluxit.

Hæc genus acre virûm, Marsos, pubemque Sabellam,
Assuetumque malo Ligurem, Volscosque verutos
Extulit ; hæc Decios, Marios, magnosque Camillos,
Scipiadas duos bello ; et te, maxime Cæsar,

170

Qui nunc extremis Asiæ jam victor in oris
Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus,
Magna virûm : tibi res antiquæ laudis et artis
Ingredior, sanctos ausus recludere fontes ;

175

Ascœumque cano Romana per oppida carmen.

Nunc locus arborum ingeniis ; quæ robora cuique,
 Quis color, et quæ sit rebus natura ferendis.
 Difficiles primum terræ, collesque maligni,
 Tenuis ubi argilla, et dumosis calculus arvis, 190
 Palladiâ gaudent sylvâ vivacis olivæ.
 Indicio est, tractu surgens oleaster eodem
 Plurimus, et strati baccis sylvestribus agri.
 At quæ pinguis humus, dulcique uligine læta,
 Quique frequens herbis et fertilis ubere campus, 195
 Qualem sæpe cavâ montis convalle solemus
 Despicere : huc summis liquuntur rupibus amnes,
 Felicemque trahunt limum ; quique editus Austro.
 Et filicem curvis invisam pascit aratris ;
 Hic tibi prævalidas olim multoque fluentes 190
 Sufficiet Baccho vites ; hic fertilis uvæ,
 Hic laticis ; qualem pateris libamus et auro,
 Inflavit quum pinguis ebur Tyrrhenus ad aras,
 Lancibus et pandis fumantia reddimus exta.
 Sin armenta magis studium vitulosque tueri, 195
 Aut foetus ovium, aut urentes culta capellas ;
 Saltus et saturi petito longinqua Tarenti,
 Et qualem infelix amisit Mantua campum,
 Pascentem niveos herboso flumine cycnos.
 Non liquidi gregibus fontes, non gramina deerunt ; 200
 Et quantum longis carpent armenta diebus,
 Exiguâ tantum gelidus ros nocte reponet.
 Nigra fere, et presso pinguis sub vomere, terra,
 Et cui putre solum, (namque hoc imitamur arando),
 Optima frumentis : non ullo ex æquore cernes 205
 Plura domum tardis decedere plaustra juvenis ;
 Aut unde iratus sylvam devexit arator,
 Et nemora evertit multos ignava per annos,
 Antiquasque domos avium cum stirpibus imis
 Eruit : illæ altum nidis petiêre relictis : 210
 At rudis enituit impulso vomere campus.
 Nam jejuna quidê clivosi glarea ruris
 Vix humiles apibus casias, roremque ministrat ;
 Et tophus scaber, et nigris exesa chelydri
 Creta, negant alios æque serpentibus agros 215
 Dulcem ferre cibum, et curvas præbere latebras.
 Quæ tenuem exhalat nebulam, fumosque volucres,
 Et bibit humorem, et, quum vult, ex se ipsa remittit ;

Quæque suo viridi semper se gramine vestit,
 Nec scabie et salsâ lædit rubigine ferrum ; 220
 Illa tibi lætis intextet vitibus ulmos ;
 Illa ferax oleo est ; illam experiere colendo
 Et facilem pecori, et patientem vomeris unci.
 Talem dives arat Capua, et vicina Vesevo
 Ora jugo, et vacuis Clanius non æquus Acerris. 225

Nunc, quo quamque modo possis cognoscere, dicam.
 Rara sit, an supra morem sit densa, requiras ;
 Altera frumentis quoniam favet, altera Baccho ;
 Densa, magis Cereri, rarissima quæque Lyæo : 230
 Ante locum capies oculis ; alteque jubebis
 In solido puteum demitti, omnemque repones
 Rursus humum, et pedibus summas æquabis arenas.
 Si deerunt, rarum, pecorique et vitibus almis
 Aptius, uber erit : sin in sua posse negabunt
 Ire loca, et scrobibus superabit terra repletis, 235
 Spissus ager : glebas cunctantes crassaque terga
 Expecta, et validis terram proscinde juvencis.
 Salsa autem tellus, et quæ perhibetur amara,
 Frugibus infelix, (ea nec mansuescit arando,
 Nec Baccho genus, aut pomis sua nomina servat), 240
 Tale dabit specimen : Tu spisso vimine qualos,
 Colaue prælorum fumosis deripe tectis ;
 Huc ager ille malus, dulcesque a fontibus undæ
 Ad plenum calcentur : aqua eluctabitur omnis 245
 Scilicet, et grandes ibunt per vimina guttæ ;
 At sapor indicium faciet manifestus, et ora
 Tristia tentantùm sensu torquebit amaror.
 Pinguis item quæ sit tellus, hoc denique pacto
 Discimus : haud unquam manibus jactata fatiscit,
 Sed picis in morem ad digitos lentescit habendo. 250
 Humida majores herbas alit, ipsaque justo
 Lætior : ah nimium ne sit mihi fertilis illa,
 Neu se prævalidam primis ostendat aristis !
 Quæ gravis est, ipso tacitam se pondere prodit ;
 Quæque levis. Promptum est oculis prædiscere nigram, 255
 Et quis cui color. At sceleratum exquirere frigus
 Difficile est : piceæ tantum, taxique nocentes
 Interdum, aut hederæ pandunt vestigia nigræ.

His animadversis, terram multo ante memento
 Excoquere, et magnos scrobibus concidere montes, . 260

Ante supinatas Aquiloni ostendere glebas,
 Quam lætum infodias vitis genus : optima putri
 Arva solo : id venti curant, gelidæque pruinae,
 Et labefacta movens robustus jugera fossor.
 At si quos haud ulla viros vigilantia fugit ;
 Ante locum similem exquirunt, ubi prima paretur
 Arboribus seges, et quo mox digesta feratur ;
 Mutatam ignorent subito ne semina matrem.
 Quin etiam cœli regionem in cortice signant :
 Ut, quo quæque modo steterit, quâ parte calores
 Austrinos tulerit, quæ terga obverterit axi,
 Restituant : adeo in teneris consuescere multum est.

265

270

Collibus an plano melius sit ponere vites,
 Quære prius. Si pinguis agros metabere campi,
 Densa sere : in denso non segnior ubere Bacchus.
 Sin tumulis acclive solum, collesque supinos,
 Indulge ordinibus ; nec secius omnis in unguem
 Arboribus positis secto via limite quadret :
 Ut sæpe, ingenti bello quum longa cohortes
 Explicuit legio, et campo stetit agmen aperto,
 Directæque acies, ac late fluctuat omnis
 Ære renidenti tellus, neodum horrida miscent
 Prælia, sed dubius mediis Mars errat in armis.
 Omnia sint paribus numeris dimensa viarum ;
 Non animum modo uti pascat prospectus inanem :
 Sed quia non aliter vires dabit omnibus æquas
 Terra, neque in vacuum poterunt se extendere rami.

275

280

285

Forsitan et scrobibus quæ sint fastigia quæras.
 Ausim vel tenui vitem committere sulco.
 Altius ac penitus terræ defigitur arbos ;
 Æsculus in primis, quæ quantum vertice ad auras
 Ætherias, tantum radice in Tartara tendit.
 Ergo non hiemes illam, non flabra, neque imbres
 Convellunt ; immota manet, multosque nepotes,
 Multa virum volvens durando sæcula, vincit.
 Tum fortes latè ramos et brachia tendens
 Huc illuc, media ipsa ingentem sustinet umbram.

290

295

Neve tibi ad solem vergant vineta cadentem ;
 Neve inter vites corylum sere ; neve flagella
 Summa pete, aut summas destringe ex arbore plantas ;
 (Tantus amor terræ) ; neu ferro læde retuso
 Semina ; neve oleæ sylvestres inserte truncos.

300

Nam sæpe incautis pastoribus excidit ignis,
 Qui, furtim pingui primum sub cortice tectus,
 Robora comprehendit, frondesque elapsus in altas 305
 Ingentem cœlo sonitum dedit ; inde secutus
 Per ramos victor, perque alta cacumina regnat,
 Et totum involvit flammis nemus, et ruit atram
 Ad cœlum piceâ crassus caligine nubem :
 Præsertim si tempestas a vertice sylvis 310
 Incubuit, glomeratque ferens incendia ventus.
 Hoc ubi, non a stirpe valent, cæsæque reverti
 Possunt, atque inâ similes revirescere terrâ :
 Infelix superat foliis oleaster amaris.

Nec tibi tam prudens quisquam persuadeat auctor 315
 Tellurem Boreâ rigidam spirante moveri.
 Rura gelu tum claudit hiems, nec semine jacto
 Concretam patitur radicem affigere terræ.
 Optima vinetis satio est, quum vere rubenti
 Candida venit avis, longis invisâ colubris ; 320
 Prima vel autumnî sub frigora, quum rapidus Sol
 Nondum hiemem contingit equis, jam præterit sætas.
 Ver adeo frondi nemorum, ver utile sylvis ;
 Vere tument terræ, et genitalia semina poscunt.
 Tum pater omnipotens fœcundis imbribus Æther 325
 Conjugis in gremium lætæ descendit, et omnes
 Magnus alit, magno commixtus corpore, fœtus.
 Avia tum resonant avibus virgulta canoris,
 Et Venerem certis repetunt armenta diebus.
 Parturit almus ager ; Zephyrique tepentibus auris 330
 Laxant arva sinus ; superat tener omnibus humor ;
 Inque novos soles audent se germina tuto
 Credere ; nec metuit surgentes pampinus Austros,
 Aut actum cœlo magnis Aquilonibus imbrem :
 Sed trudit gemmas, et frondes explicat omnes. 335
 Non alios primâ crescentis origine mundi
 Illuxisse dies, aliumve habuisse tenorem
 Crediderim : ver illud erat ; ver magnus agebat
 Orbis, et hibernis parcebant flatibus Euri ;
 Quum primæ lucem pecudes hausêre, virûmque 340
 Ferrea progenies duris caput extulit arvis,
 Immissæque feræ sylvis, et sidera cœlo.
 Nec res hunc teneræ possent perferre laborem,
 Si non tanta quies iret frigusque caloremque

Inter, et exciperet coeli indulgentia terras. 345

Quod superest, quæcumque premes virgulta per agros,
Sparge fimo pingui, et multâ niemor occule terrâ ;
Aut lapidem bibulum, aut squalentes infode conchas.

Inter enim labentur aquæ, tenuisque subibit
Halitus, atque animos tollent sata ; jamque reperti, 350
Qui saxo super atque ingentis pondere testæ,
Urgerent : hoc effusos munimen ad imbres ;
Hoc, ubi hiulca siti findit canis æstifer arva.

Seminibus positis, superest deducere terram
Sæpius ad capita, et duos jactare bidentes ; 355
Aut presso exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juvencos :
Tum leves calamos, et rassæ hastilia virgæ,
Fraxineasque aptare sudēs, furcasque bicornes ;
Viribus eniti quarum, et contemnere ventos 360
Assuescant, summasque sequi tabulata per ulmos.

Ac, dum prima novis adolescit frondibus ætas,
Parcendum teneris ; et dum se lætus ad auras
Palmes agit, laxis per purum immissus habenis,
Ipsa acie nondum falcis tentanda ; sed uncis 365
Carpendæ manibus frondes, interque legendæ.
Inde ubi jam validis amplexæ stirpibus ulmos
Exierint, tum stringe comas, tum brachia tonde ;
Ante reformidant ferrum : tum denique dura
Exerce imperia, et ramos compesce fluentes. 370

Texendæ sepes etiam, et pecus omne tenendum est,
Præcipue dum frons tenera imprudensque laborum :
Cui, super indignas hiemes solemque potentem,
Sylvestres uri assidue capræque sequaces
Illudunt ; pascuntur oves, avidæque juvencæ. 375
Frigora nec tantum canâ concreta pruina,
Aut gravis incumbens scopulis arentibus æstas,
Quantum illi nocuere greges durique venenum
Dentis, et admorso signata in stirpe cicatrix.
Non aliam ob culpam Baccho caper omnibus aris 380
Cæditur, et veteres ineunt proscenia ludi,
Præmiaque ingeniis pagos et compita circum
Thesidæ posuere ; atque inter pocula læti
Mollibus in pratis unctos saliære per utres.
Necnon Ausonii, Trojâ gens missa, coloni 385
Versibus incomptis ludunt risuque soluto ;

Oraque corticibus sumunt horrenda cavatis :
 Et te, Bacche, vocant per carmina læta, tibi que
 Oscilla ex altâ suspendunt mollia pinu.
 Hinc omnis largo pubescit vinea foetu :
 Complentur vallesque cavæ saltusque profundi,
 Et quocumque Deus circum caput egit honestum.
 Ergo rite suum Baccho dicemus honorem
 Carminibus patriis, lancesque et liba feremus ;
 Et ductus cornu stabit sacer hircus ad aram,
 Pinguique in veribus torrebimus exta columnis.

390

395

Est etiam ille labor curandis vitibus alter,
 Cui nunquam exhausti satis est : namque omne quotannis
 Terque quaterque solum scindendum, glebaque versis
 Æternum frangenda bidentibus ; omne levandum
 Fronde nemus. Redit agricolis labor actus in orbem,
 Atque in se sua per vestigia volvitur annus.
 Ac jam olim seras posuit quum vinea frondes,
 Frigidus et silvis Aquilo decussit honorem ;
 Jam tum acer curas venientem extendit in annum
 Rusticus, et curvo Saturni dente relictam
 Persequitur vitem attondens, fingitque putando.
 Primus humum fodito, primus devecta cremato
 Sarmenta, et vallos primus sub tecta referto ;
 Postremus metito. Bis vitibus ingruit umbra ;
 Bis segetem densis obducunt sentibus herbæ :
 Durus uterque labor. Laudato ingentia rura :
 Exiguum colito. Necnon etiam aspera rusci
 Vimina per sylvam, et ripis fluvialis arundo
 Cæditur ; incultique exercet cura salicti.
 Jam vinctæ vites, jam falcem arbusta reponunt,
 Jam canit effectos extremus vinitor antes :
 Sollicitanda tamen tellus, pulvisque movendus ;
 Et jam maturis metuendus Jupiter uvis.

400

405

410

415

420

Contra, non ulla est oleis cultura ; neque illæ
 Procurvam expectant falcem, rastrosque tenaces,
 Quum semel hæserunt arvis, aurasque tulerunt.
 Ipsa satis tellus, quum dente recluditur unco,
 Sufficit humorem, et gravidas cum vomere fruges :
 Hoc pinguem et placitam Paci nutritor olivam.
 Poma quoque, ut primum truncos sensere valentes,
 Et vires habuere suas, ad sidera raptim
 Vi propriâ nituntur, opisque haud indiga nostræ.

425

Nec minus interea fœstu nemus omne gravescit,
 Sanguineisque inculta rubent aviaria baccis. 430
 Tondentur cytisi; tœdas sylva altâ ministrat,
 Pascunturque ignes nocturni, et lumina fundunt.
 Et dubitant hominēs serere, atque impendere curam?
 Quid majora sequar? salices, humilesque genistæ,
 Aut illæ pecori frondem, aut pastoribus umbras 435
 Sufficiunt; sæpemque satis, et pabula melli.
 Et juvat undantem buxo spectare Cytorum,
 Narycisæque picis lucos; juvat arva videre,
 Non rastris, hominum non ulli obnoxia curæ. 440
 Ipsæ Caucasæo steriles in vertice sylvæ,
 Quas animosi Euri assidue franguntque feruntque,
 Dant alios alix fœtus; dant utile lignum
 Navigiis pinos, domibus cedrumque cupressosque.
 Hinc radios trivêre rotis, hinc tympana plaustriis, 445
 Agricolaæ, et pandas ratibus posuêre carinas.
 Viminibus salices fœcundæ, frondibus ulmi;
 At myrtus validis hastilibus, et bona bello
 Cornus; Ituræos taxi torquentur in arcus.
 Nec tilix levis, aut torno rasile buxum 450
 Non formam accipiunt, ferroque cavantur acuto.
 Necnon et torrentem undam levis innatat alius
 Missa Pado; necnon et apes examina condunt
 Corticibusque cavis, vitiosæque ilicis alveo.
 Quid memorandum æque Baccheia dona tulerunt?
 Bacchus et ad culpam causas dedit: ille furentes 455
 Centauros leto domuit, Rhoetumque, Pholumque,
 Et magno Hylæum Laprithis cratere minantem.
 O fortunatos nimium, sua si bona nôrint,
 Agricolas! quibus ipsa, præcul discordibus armis,
 Fundit humo facilem victum justissima tellus. 460
 Si non ingentem foribus domus alta superbis
 Mane salutantum totis vomit ædibus undam;
 Nec varios inhiant pulchrâ testudine postes,
 Illusasque auro vestes, Ephyræiaque æra;
 Alba neque Assyrio fucatur lana veneno, 465
 Nec casia liquidi corrumpitur usus olivi;
 At secura quies, et nescia fallere vita,
 Dives opum variarum; at latas otia fundis,
 Speluncæ, vivique lacus; at frigida Tempe,
 Mugitusque boum, mollesque sub arbore somni 470

Non absunt. Illic saltus, ac lustra ferarum,
Et patiens operum parvoque assueta juvenus,
Sacra Deūm, sanctique patres. Extrema per illos
Justitia excedens terris vestigia fecit.

Me vero primum dulces ante omnia Musæ,
Quarum sacra fero, ingenti perculsus amore,
Accipiant; coelique vias et sidera monstrent,
Defectus solis varios, lunæque labores;
Unde tremor terris; quâ vi maria alta tumescant
Objicibus ruptis, rursusque in seipsa residant;
Quid tantum Oceano properent se tingere soles
Hyberni; vel quæ tardis mora noctibus obstet,
Sin, has ne possim naturæ accedere partes
Frigidus obstiterit circum præcordia sanguis;
Rura mihi et rigui placeant in vallibus amnes:
Flumina amem sylvasque inglorius. O ubi campi,
Spercheusque, et virginibus bacchata Lacænis
Taygeta! o qui me gelidis in vallibus Hæmi
Sistat, et ingenti ramorum protegat umbrâ!

Felix, qui potuit rerum cognoscere causas,
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari!
Fortunatus et ille, Deos qui novit agrestes,
Panaque, Silvanumque senem, Nymphasque sorores!
Illum non populi fascēs, non purpura regum
Flexit, et infidos agitans discordia fratres;
Aut conjurato descendens Dacus ab Istro;
Non res Romanæ, perituraque regna; neque ille
Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura
Sponte tulere suâ, carpsit: nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.
Sollicitant alii remis freta cæca, ruuntque
In ferrum, penetrant aulas et limina regum;
Hic petit excidiis urbem miserosque Penates,
Ut gemmâ bibat, et Sarrano indormiat ostro;
Condit opes aliis, defossoque incubat auro;
Hic stupet attonitus rostris; hunc plausus hiantem
Per cuneos (geminatus enim plebisque patrumque)
Corripuit: gaudent perfusi sanguine fratrum,
Exilioque domos et dulcia limina mutant,
Atque alio patriam quæerunt sub sole jacentem.

Agricola incurvo terram dimovit aratro .
 Hinc anni labor ; hinc patriam, parvosque nepotes 515
 Sustinet : hinc armenta boum, meritosque juvencos.
 Nec requies, quin aut pomis exuberet annus,
 Aut foetu pecorum, aut Cerealis mergite culmi ;
 Proventuque oneret sulcos, atque horrea vincat.
 Venit hiems ; teritur Sicyonia bacca trapetis ;
 Glande sues læti redeunt ; dant arbuta sylvæ ; 520
 Et varios ponit foetus autumnus ; et alte
 Mitis in apricis coquitur vindemia saxis.
 Interea dulces pendent circum oscula nati ;
 Casta pudicitiam servat domus ; ubera vaccae
 Lactea demittunt : pinguesque in gramine læto 525
 Inter se adversis luctantur cornibus hoedi.
 Ipse dies agitat festos ; fususque per herbam,
 Ignis ubi in medio, et socii cratera coronant,
 Te libans, Lenæe, vocat ; pecorisque magistris
 Velocis jaculi certamina ponit in ulmo, 530
 Corporaque agresti nudant prædura palæstrâ.
 Hanc olim veteres vitam coluere Sabini,
 Hanc Remus et frater : sic fortis Etruria crevit ;
 Scilicet et rerum facta est pulcherrima Roma,
 Septemque una sibi muro circumdedit arces. 535
 Ante etiam sceptrum Dictæi regis, et ante
 Impia quam cæsis gens est epulata juvencis,
 Aureus hanc vitam in terris Saturnus agebat.
 Necdum etiam audierant inflari classica, necdum
 Impositos duris crepitare incudibus enses. 540
 Sed nos immensum spatiis confecimus æquor,
 Et jam tempus equum fumantia solvere colla.

 LIBER TERTIUS.

Te quoque, magna Pales, et te, memorande, canemus,
 Pastor ab Amphryso ; vos, sylvæ, amnesque Lycæi.
 Cetera, quæ vacuas tenuissent carmina mentes,
 Omnia jam vulgata. Quis aut Eurysthea durum,
 Aut illaudati nescit Busiridis aras ? 5
 Cui non dictus Hylas puer, et Latonia Delos ?

Hippodameque, humeroque Pelops insignis eburno,
 Acer equis? Tentanda via est, quâ me quoque possim
 Tollere humo, victorque virum volitare per ora.
 Primus ego in patriam mecum, modo vita supersit, 10
 Aonio rediens deducam vertice Musas;
 Primus Idumæas referam tibi, Mantua, palmas;
 Et viridi in campo templum de marmore ponam,
 Propter aquam, tardis ingens ubi flexibus errat
 Mincius, et tenerâ prætexit arundine ripas. 15
 In medio mihi Cæsar erit, templumque tenebit.
 Illi victor ego, et Tyrio conspectus in ostro,
 Centum quadrijugos agitabo ad flumina currus.
 Cuncta mihi, Alpheum linquens lucosque Molorchi,
 Cursibus et crudo decernet Græcia cæstu. 20
 Ipse, caput tonsæ foliis ornatus olivæ,
 Dona feram. Jam nunc solemnes ducere pompas
 Ad delubra juvat, cæsosque videre juvencos;
 Vel scena ut versis discedat frontibus, utque
 Purpurea intexti tollant aulæa Britanni. 25
 In foribus pugnam ex auro solidoque elephanto
 Gangaridum faciam, victorisque arma Quirini;
 Atque hic undantem bello, magnumque fluentem
 Nilum, ac navali surgentes ære columnas.
 Addam urbes Asiæ domitas, pulsumque Niphaten, 30
 Fidentemque fugâ Parthum versisque sagittis,
 Et duo rapta manu diverso ex hoste tropæa,
 Bisque triumphatas utroque ab littore gentes.
 Stabunt et Parii lapides, spirantia signa,
 Assaraci proles, demissæque ab Jove gentis 35
 Nomina, Trosque parens, et Trojæ Cynthius auctor.
 Invidia infelix Furias amnemque severum
 Cocyti metuet, tortosque Ixionis angues,
 Immanemque rotam, et non exsuperabile saxum.
 Interea Dryadum sylvas saltusque sequamur 40
 Intactos, tua, Mæcenas, haud mollia jussa.
 Te sine nil altum mens inchoat: en age, segnes
 Rumpe moras: vocat ingenti clamore Cithæron,
 Taygetique canes, domitrixque Epidaurus equorum;
 Et vox assensu nemorum ingeminata remugit. 45
 Mox tamen ardentes accingar dicere pugnas
 Cæsaris, et nomen famâ tot ferre per annos,
 Tithoni primâ quot abest ob origine Cæsar.

Seu quis, Olympiæ miratus præmia palmæ,
 Pascit equos ; seu quis fortes ad aratra juvencos ;
 Corpora præcipue matrum legat. Optima torvæ
 Forma bovis, cui turpe caput, cui plurima cervix,
 Et crurum tenuis a mento palearia pendent.
 Tum longò nullus lateri modus : omnia magna ;
 Pes etiam, et camuris hirtæ sub cornibus aures.
 Nec mihi displiceat maculis insignis et albo,
 Aut juga detrectans, interdumque aspera cornu,
 Et faciem tauro propior ; quæque ardua tota,
 Et gradiens imâ verrit vestigia caudâ.

Ætas Lucinam justosque pati Hymenæos
 Desinit ante decem, post quatuor incipit annos :
 Cetera nec foetursæ habilis, nec fortis aratris.
 Interea, superat gregibus dum læta juvenus,
 Solve mares ; mitte in Venerem pecuaria primus,
 Atque aliam ex aliâ generando suffice prolem.
 Optima quæque dies miseris mortalibus sævi
 Prima fugit ; subeunt morbi, tristisque senectus ;
 Et labor, et duræ rapit inclementia mortis.
 Semper erunt, quarum mutari corpora malis ;
 Semper enim refice ; ac, ne post amissa requiras,
 Anteveni ; et sobolem armento sortire quotannis.

Necnon et pecori est idem delectus equino.
 Tu modo, quos in spem statues submittere gentis,
 Præcipuum jam inde a teneris impende laborem.
 Continuo pecoris generosi pullus in arvis
 Altius ingreditur, et mollia crura reponit :
 Primus et ire viam, et fluvios tentare minaces
 Audet, et ignoto sese committere ponti ;
 Nec vanos horret strepitus. Illi ardua cervix,
 Argutumque caput, brevis alvus, obesaque terga ;
 Luxuriatque toris animosum pectus ; honesti
 Spadiceæ, glaucique ; color deterrimus albis,
 Et gilvo : tum, si qua sonum procul arma dedere,
 Stare loco nescit, micat auribus, et tremit artus,
 Collectumque fremens volvitur sub naribus ignem :
 Densa juba, et dextro jactata recumbit in armo.
 At duplex agitur per lumbos spina ; cavatque
 Tellurem, et solido graviter sonat ungula cornu.
 Talis Amyclæi domitus Pollucis habenis
 Cyllarus, et, quorum Graii meminere poetæ,

Martis equi bijuges, et magni currus Achillis.
 Talis et ipse jubam cervice effudit equinâ
 Conjugis adventu pertiix Saturnus, et altum
 Pelion hinnitu fugiens implevit acuto. 94
 Hunc quoque, ubi aut morbo gravis aut jam segnior annis
 Deficit, abde domo, nec turpi ignosce senectæ.
 Frigidus in Venerem senior, frustra que laborem
 Ingratum trahit ; et, si quando ad prælia ventum est,
 Ut quondam in stipulis magnus sine viribus ignis,
 Incassum furit. Ergo animos ævumque notabis 100
 Præcipue : hinc alias artes, prolemque parentum,
 Et quis cuique dolor victo, quæ gloria palmæ.
 Nonne vides, quum præcipiti certamine campum
 Corripuere, ruuntque effusi carcere currus ;
 Quum spes arrectæ juvenum, exsultantiaque haurit 105
 Corda pavor pulsans ; illi instant verbere torto,
 Et proni dant lora : volât vi fervidus axis :
 Jamque humiles, jamque elati sublime videntur
 Aëra per vacuum ferri, atque assurgere in auras.
 Nec mora, nec requies : at fulvæ nimbus arenæ 110
 Tollitur ; humescunt spumis flatuque sequentûm :
 Tantus amor laudum, tantæ est victoria curæ !

Primus Erichthonius currus et quatuor ausus
 Jungere equos, rapidusque rotis insistere victor.
 Fræna Pelethronii Lapithæ, gyrosque dedere, 115
 Impositi dorso, atque equitem docuere sub armis
 Insultare solo, et gressus glomerare superbos.
 Æquus uterque labor ; æque juvenemque magistri
 Exquirunt, calidumque animis, et cursibus acrem :
 Quamvis sæpe fugâ versos ille egerit hostes, 120
 Et patriam Epirum referat, fortesque Mycenæ ;
 Neptunice ipsâ deducat origine gentem.

His animadversis, instant sub tempus ; et omnes
 Impendunt curas, denso distendere pingui,
 Quem legere ducem et pecori dixere maritum : 125
 Pubentesque secant herbas, fluviosque ministrant,
 Farraque ; ne blando nequeat superesse labori,
 Invalidique patrum referant jejunia nati.
 Ipsa autem macie tenuant armenta volentes :
 Atque ubi concubitus primos jam nota voluptas 130
 Sollicitat, frondèsque negant, et fontibus arcent ;
 Sæpe etiam cursu quatiunt, et sole fatigant ;

Quum graviter tunsis gemit area frugibus, et quum
 Surgentem ad Zephyrum paleæ jactantur inanes.
 Hoc faciunt, nimio ne luxu obtusior usus
 Sit genitali arvo, et sulcos oblimet inertes ;
 Sed rapiat sitiens Venerem, interiusque recondat.

125

Rursus cura patrum cadere, et succedere matrum
 Incipit. Exactis gravidæ quum mensibus errant,
 Non illas gravibus quisquam juga ducere plaustris,
 Non saltu superare viam sit passus, et acri
 Carpere prata fugâ fluviisque innare rapaces.
 Saltibus in vacuis pascant, et plena secundum
 Flumina : muscus ubi, et viridissima gramine ripa ;
 Speluncæque tegant, et saxeæ procubet umbra.

140

145

Est lucos Silari circa, ilicibusque virentem
 Plurimus Alburnum volitans, cui nomen *asilo*
 Romanum est, *æstrum* Graii vertère vocantes ;
 Asper, acerba sonans : quo tota exterrita sylvis
 Diffugiunt armenta ; furit mugitibus æther
 Concussus, sylvæque, et sicci ripa Tanagri.
 Hoc quondam monstro horribiles exercuit iras
 Inachiæ Juno pestem meditata juvencæ.
 Hunc quoque (nam mediis fervoribus acrior instat)
 Arcebis gravido pecori ; armentaque pasces
 Sole recens orto, aut noctem ducentibus astris.

150

155

Post partum, cura in vitulos traducitur omnis :
 Continuoque notas et nomina gentis inurunt ;
 Et quos aut pecori malint submittere habendo,
 Aut aris servare sacros, aut scindere terram,
 Et campum horrentem fractis invertere glebis :
 Cetera pascuntur virides armenta per herbas.
 Tu quos ad studium atque usum formabis agrestem,
 Jam vitulos hortare, viamque insiste domandi,
 Dum faciles animi juvenum, dum mobilis ætas.
 Ac primum laxos tenui de vimine circos
 Cervici subnecte : dehinc, ubi libera colla
 Servitio assuérint, ipsis e torquibus aptos
 Junge pares, et coge gradum conferre juvencos.
 Atque illis jam sæpe rotæ ducantur inanes
 Per terram, et summo vestigia pulvere signent.
 Post valido nitens sub pondere faginus axis
 Instrepat, et junctos temo trahat æreus orbes.
 Interea pubi indomitæ non gramina tantum,

160

165

170

Nec vascas salicum frondes, ulvamque palustrem ; 175
 Sed frumenta manu carpes sata : nec tibi foetæ,
 More patrum, nivea implebunt multralia vaccæ ;
 Sed tota in dulces consument ubera natos.

Sin ad bella magis studium, turmasque feroces, 180
 Aut Alphea rotis prælabi flumina Pisæ,
 Et Jovis in luco currus agitare volantes ;

Primus equi labor est, animos atque arma videre
 Bellantūm, lituosque pati, tractuque gementem
 Ferre rotam, et stabulo frænos audire sonantes : 185
 Tum magis atque magis blandis gaudere magistri
 Laudibus, et plausæ sonitum cervicis amare.

Atque hæc jam primo depulsus ab ubere matris
 Audiat, inque vicem det mollibus ora capistris
 Invalidus, etiamque tremens, etiam inscius ævi. 190
 At, tribus exactis, ubi quarta accesserit æstas,

Carpere mox gyrum incipiat, gradibusque sonare
 Compositis ; sinuetque alterna volumina crurum ;
 Sitque laboranti similis : tum cussibus auras
 Provocet, ac per aperta volans, ceu liber habenis, 195
 Æquora, vix summâ vestigia ponat arenâ.

Qualis hyperboreis Aquilo, cum densus ab oris
 Incubuit, Scythiæque hiemes atque arida differt
 Nubila ; tum segetes altæ campique natantes
 Lenibus horrescunt flabris, summæque sonorem
 Dant sylvæ, longique urgent ad littora fluctus ; 200
 Ille volat, simul arva fugâ, simul æquora verrens.
 Hic vel ad Elei metas et maxima campi
 Sudabit spatia, et spumas aget ore cruentas ;
 Belgica vel molli melius feret esseda collo.

Tum demum crassâ magnum farragine corpus 205
 Crescere jam domitis sinito : namque ante domandum
 Ingentes tollent animos ; prensique negabunt
 Verbera lenta pati, et duris parere lupatis.

Sed non ulla magis vires industria firmat,
 Quam Venerem et cæci stimulos avertere amoris ; 210
 Sive boum, sive est cui gratior usus equorum.

Atque ideo tauros procul atque in sola relegant
 Pascua, post montem oppositum, et trans flumina lata ;
 Aut intus clausos satura ad præsepia servant.
 Carpit enim vires paulatim, uritque videndo 215
 Fœmina ; nec nemorum patitur meminisse, nec herbæ.

Dulcibus illa quidem illecebris, et sæpe superbos
 Cornibus inter se subigit decernere amantes.
 Pascitur in magnâ sylvâ formosa juvenca :
 Illi alternantes multâ vi prælia miscent 220
 Vulneribus crebris ; lavit ater corpora sanguis ;
 Versaque in obnixos urgentur cornua vasto
 Cum gemitu ; reboant sylvæque et longus Olympus.
 Nec mos bellantes una stabulare : sed alter 225
 Victus abit, longeque ignotis exsulat oris,
 Multa gemens ignominiam, plagasque superbi
 Victoris, tum quos amisit inultus amores ;
 Et stabula aspectans regnis excessit avitis.
 Ergo omni curâ vires exercet, et inter 230
 Dura jacet pernox instrato saxa cubili,
 Frondibus hirsutis et carice pastus acutâ ;
 Et tentat sese, atque irasci in cornua discit
 Arboris obnixus trunco, ventosque lacescit
 Ictibus, et sparsâ ad pugnam proludit arenâ.
 Post, ubi collectum robur viresque receptæ, 235
 Signa movet, præcepsque oblitum fertur in hostem :
 Fluctus ut in medio cœpit quum albeacere ponto,
 Longius ex altoque sinum trahit ; utque volutus
 Ad terras, immane sonat per saxa, nec ipso
 Monte minor procumbit ; at ima exæstuat unda 240
 Vorticibus, nigramque altè subjectat arenam.

Omne adeo genus in terris hominumque ferarumque,
 Et genus æquoreum, pecudes, pictæque volucres,
 In furias ignemque ruunt : amor omnibus idem. 245
 Tempore non alio catulorum oblita læna
 Sævior erravit campis : nec funera vulgo
 Tam multa informes ursi stragemque dedere
 Per sylvas : tum sævus aper, tum pessima tigris :
 Heu ! male tum Libyæ solis erratur in agris.
 Nonne vides, ut tota tremor pertentet equorum 250
 Corpora, si tantum notas odor attulit auras ?
 Ac neque eos jam fræna virûm, neque verbera sæva,
 Non scopuli, rupesque cavæ, atque objecta retardant
 Flumina, correptos undâ torquentia montes.
 Ipse ruit, dentesque Sabellicus exacuit sus, 255
 Et pede prosubigit terrain, fricat arbore costas,
 Atque hinc atque illinc humeros ad vulnera durat.
 Quid juvenis, magnum cui versat in ossibus ignem

Durus amor? nempe abruptis turbata procellis
 Nocte natat cæcâ serus freta: quem super ingens 266
 Porta tonat cœli; et scopulis illisa reclamant
 Æquora; nec miseri possunt revocare parentes,
 Nec moriturâ super crudeli funere virgo.
 Quid lynces Bacchi variæ, et genus acre luporum,
 Atque canum? quid, quæ imbelles dant prælia cervi? 268
 Scilicet ante omnes furor est insignis equarum:
 Et mentem Venus ipsa dedit, quo tempore Glauci
 Potniades malis membra absumpsere quadrigæ.
 Illas ducit amor trans Gargara, transque sonantem 270
 Ascanium; superant montes, et flumina tranant.
 Continuoque avidis ubi subdita flamma medullis,
 (Vere magis, quia vere calor redit ossibus), illæ
 Ore omnes versæ in Zephyrum stant rupibus altis,
 Exceptantque leves auras: et sæpe sine ullis 276
 Conjugiis, vento gravidæ (mirabile dictu)
 Saxa per et scopulos et depressas convalles
 Diffugiunt; non, Eure, tuos, neque Solis ad ortus,
 In Boream, Caurumque, aut unde nigerrimus Auster
 Nascitur, et pluvio contristat frigore cœlum.
 Hic demum, hippomanes vero quod nomine dicunt 280
 Pastores, lentum destillat ab inguine virus:
 Hippomanes, quod sæpe malæ legære novercæ,
 Miscueruntque herbas, et non innoxia verba.
 Sed fugit interea, fugit irreparabile tempus,
 Singula dum capti circumvectamur amore, 286
 Hoc satis armentis: superat pars altera curæ,
 Lanigeros agitare greges, hirtasque capellas:
 Hic labor; hinc laudem fortes sperate coloni.
 Nec sum animi dubius, verbis ea vincere magnum
 Quam sit, et angustis hunc addere rebus honorem. 290
 Sed me Parnassi deserta per ardua dulcis
 Raptat amor: juvat ire jugis, qua nulla priorum
 Castaliam molli devertitur orbita clivo.
 Nunc, veneranda Pales, magno nunc ore sonandum.
 Incipiens, stabulis edico in mollibus herbam 296
 Carpere oves, dum mox frondosa reducitur sæstas:
 Et multâ duram stipulâ filicumque manipulis
 Sternere subter humum, glacies ne frigida lædat
 Molle pecus, scabiemque ferat, turpesque podagras.
 Post, hinc digressus, jubeo frondentia capris 300

Arbuta sufficere, et fluvios præbere recentes ;
 Et stabula a ventis hiberno opponere soli
 Ad medium conversa diem : quum frigidus olim
 Jam cadit, extremoque irrorat Aquarius anno.
 Hæ quoque non curâ nobis levior tuendæ, 305
 Nec minor usus erit : quamvis Milesia magno
 Vellera mutantur, Tyrios incocta rubores.
 Densior hinc soboles, hinc largi copia lactis.
 Quam magis exhausto spumaverit ubere mulctra ;
 Læta magis pressis manabunt flumina mammis. 310
 Nec minus interea barbas incanaque menta
 Cinyphii tondent hirci, setasque comantes ;
 Usum in castrorum, et miseris velamina nautis.
 Pascuntur vero sylvas, et summa Lycæi,
 Horrentesque rubos, et amantes ardua dumos. 315
 Atque ipsæ memores redeunt in tecta, suosque
 Ducunt, et gravido superant vix ubere limen.
 Ergo omni studio glaciem ventosque nivales,
 Quo minus est illis curæ mortalis egestas,
 Avertes ; victumque feres et virgea lætus 320
 Pabula ; nec totâ claudes foenilia brumâ.
 At vero, Zephyris quum læta vocantibus æstas
 In saltus utrumque gregem atque in pascua mittet,
 Luciferi primo cum sidere frigida rura
 Carpamus, dum mane novum, dum gramina canent, 325
 Et ros in tenerâ pecori gratissimus herbâ.
 Inde, ubi quarta sitim cœli collegerit hora,
 Et cantu querulæ rumpent arbuſta cicadæ,
 Ad puteos, aut alta greges ad stagna jubeto
 Currentem ilignis potare canalibus undam : 330
 Æstibus at mediis umbrosam exquirere vallem,
 Sicubi magna Jovis antiquo robore quercus
 Ingentes tendat ramos, aut sicubi nigrum
 Illicibus crebris sacrâ nemus accubet umbrâ :
 Tum tenues dare rursus aquas, et pascere rursus 335
 Solis ad occasum : quum frigidus æra Vesper
 Temperat, et saltus reficit jam roscida Luna,
 Littoraque alcyonen resonant, acalanthida dumi.
 Quid tibi pastores Libyæ, quid pascua versu
 Prosequar, et raris habitata mapalia tectis ? 340
 Sæpe diem noctemque, et totum ex ordine mensem
 Pascitur, tque pecus longa in deserta sine ullis

Hospitiis : tantum campi jacet. Omnia secum
 Armentarius Afer agit, tectumque, laremque,
 Armaque, Amyclæumque canem, Cressamque pharetram : 345
 Non secus ac patriis acer Romanus in armis
 Injusto sub fasce viam quum carpit, et hosti
 Ante expectatum positus stat in agmine castris.

At non, qua Scythiæ gentes, Mæoticaque unda,
 Turbidus et torquens flaventes Ister arenas ; 350
 Quaque redit medium Rhodope porrecta sub axem.
 Illic clausa tenent stabulis armenta ; neque ullæ
 Aut herbæ campo apparent, aut arbore frondes ;
 Sed jacet aggeribus niveis informis, et alto
 Terra gelu late, septemque assurgit in ulnas : 355
 Semper hiems, semper spirantes frigora Cauri.
 Tum Sol pallentes haud unquam discutit umbras ;
 Nec quum invectus equis altum petit æthera, nec quum
 Præcipitem Oceani rubro lavit æquore currum.
 Concrescunt subitæ currenti in flumine crustæ ; 360
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa prius patulis, nunc hospita plaustis :
 Æraque dissiliunt vulgo, vestesque rigescunt
 Indutæ, cæduntque securibus humida vina,
 Et totæ solidam in glaciem vertère lacunæ, 365
 Stiriaque impexis induruit horrida barbis.
 Interea toto non secius aëre ningit :
 Intereunt pecudes ; stant circumfusa pruinis
 Corpora magna boum ; confertoque agmine cervi
 Torpent mole novâ, et summis vix cornibus extant. 370
 Hos non immissis canibus, non cassibus ullis,
 Puniceæve agitant pavidos formidine pennæ :
 Sed frustra oppositum trudentes pectore montem
 Cominus obtruncant ferro, graviterque rudentes
 Cædunt, et magno læti clamore reportant. 375
 Ipsi in defossis specubus secures sub altâ
 Otia agunt terrâ ; congestaque robora, totasque
 Advolvère focis ulmos, ignique dedère.
 Hic noctem ludo ducunt, et pocula læti
 Fermento atque acidis imitantur vitea sorbis. 380
 Talis Hyperboreo septem subjecta trioni
 Gens effræna virûm Rhipæo tunditur Euro ;
 Et pecudum fulvis velantur corpora setis.

Si tibi lanicium curæ, primum aspera sylva,

Lappæque tribulique absint; fuge pabula læta : 335
 Continuoque greges villis lege mollibus albos.
 Illum autem, quamvis aries sit candidus ipso,
 Nigra subest udo tantum cui lingua palato,
 Rejice, ne maculis infuscet vellera pullis
 Nascentûm; plenoque alium circumspice campo. 390
 Munere sic niveo lanæ, si credere dignum est,
 Pan Deus Arcadiæ captam te, Luna, fefellit,
 In nemora alta vocans: nec tu aspernata vocantem.
 At cui lactis amor, cytisum, lotosque frequentes
 Ipse manu, salsasque ferat præsepibus herbas. 395
 Hinc et amant fluvios magis, ac magis ubera tendunt,
 Et salis occultum referunt in lacte saporem.
 Multi jam excretos prohibent a matribus hædos,
 Primaque ferratis præfigunt ora capistris.
 Quod surgente die mulsêre horisque diurnis, 400
 Nocte premunt: quod jam tenebris et sole cadente,
 Sub lucem exportans calathis adit oppida pastor;
 Aut parco sale contingunt, hiemique reponunt.
 Nec tibi cura canum fuerit postrema: sed una
 Veloces Spartæ catulos, acremque Molossum 405
 Pasce sero pingui: nunquam custodibus illis
 Nocturnum stabulis furem, incursusque luporum,
 Aut impacatos a tergo horrebis Iberos.
 Sæpe etiam cursu timidos agitabis onagros;
 Et canibus leporem, canibus venabere damas: 410
 Sæpe volutabris pulsos sylvestribus apros
 Latratu turbabis agens; montesque per altos
 Ingentem clamore premes ad retia cervum.
 Disce et odoratam stabulis accendere cedrum,
 Galbaneoque agitare graves nidore chelydros. 415
 Sæpe sub immotis præsepibus aut mala tactu
 Vipera delituit, cœlumque exterrita fugit;
 Aut tecto assuetus coluber succedere et umbræ,
 Pestis acerba boum; pecorique aspergere virus,
 Fovit humum: cape saxa manu, cape robora, pastor, 420
 Tollentemque minas et sibila colla tumentem
 Dejice: jamque fugâ timidum caput abdidit alte,
 Quum medii nexus extremæque agmina caudæ
 Solvuntur, tardosque trahit sinus ultimus orbes.
 Est etiam ille malus Calabris in saltibus anguis, 425
 Squamea convolvens sublato pectore terga,

Atque notis longam maculosus grandibus alvum :
 Qui, dum amnes ulli rumpuntur fontibus, et dum
 Vere madent udo terræ ac pluvialibus Austris,
 Stagna colit ; ripisque habitans hic piscibus atram 430
 Improbus ingluviem ranisque loquacibus explet.
 Postquam exhausta palus, terræque ardore dehiscunt,
 Exsilit in siccum, et flammantia lumina torquens
 Sævit agris, asperque siti, atque exterritus æstu.
 Ne mihi tum moles sub dio carpere somnos, 435
 Neu dorso nemoris libeat jacuisse per herbas,
 Quum positis novus exuviis, nitidusque juvenâ,
 Volvitur, aut catulos tectis aut ova relinquens,
 Arduus ad solem et linguis micat ore trisulcis.

Morborum quoque te causas et signa docebo. 440
 Turpis oves tentat scabies, ubi frigidus imber
 Altius ad vivum persedit, et horrida cano
 Bruma gelu ; vel quum tonsis illotus adhæsit
 Sudor, et hirsuti secuerunt corpora vepres.
 Dulcibus idcirco fluviis pecus omne magistri 445
 Perfundunt ; udisque aries in gurgite villis
 Mersatur, missusque secundo defluit amni :
 Aut tonsum tristi contingunt corpus amurcæ,
 Et spumas miscent argenti, vivaque sulphura,
 Idæasque pices, et pingues unguine ceras, 450
 Scillamque, helleborosque graves, nigrumque bitumen.
 Non tamen ulla magis præsens fortuna laborum est,
 Quam si quis ferro potuit rescindere summum
 Ulceris os : alitur vitium, vivitque tegendo ;
 Dum medicas adhibere manus ad vulnera pastor 455
 Abnegat, et meliora Deos sedet omina poscens.
 Quin etiam ima dolor balantûm lapsus ad ossa
 Quum furit, atque artus depascitur arida febris,
 Profuit incensos æstus avertere, et inter
 Ima ferire pedis salientem sanguine venam : 460
 Bisaltæ quo more solent, acerque Gelonus,
 Quum fugit in Rhodopen, atque in deserta Getarum,
 Et lac concretum cum sanguine potat equino.

Quam procul aut molli succedere sæpius umbræ 465
 Videris, aut summas carpentem ignavius herbas
 Extremamque sequi, aut medio procumbere campo
 Pascentem, et seræ solam decedere nocti ;
 Continuo ferro culpam compesce, priusquam

Dira per incautum serpent contagia vulgus.
 Non tam creber, agens hiemem, ruit æquore turbo, 470
 Quam multæ pecudum pestes : nec singula morbi
 Corpora corripiunt ; sed tota æstiva repente,
 Spemque, gregemque simul, cunctamque ab origine gentem.
 Tum sciat, ærias Alpes et Norica si quis
 Castella in tumulis, et Iapydis arva Timavi, 475
 Nunc quoque post tanto videat, desertaque regna
 Pastorum, et longe saltus lateque vacantes.
 Hic quondam morbo coeli miseranda coorta est
 Tempestas, totoque autumnu incanduit æstu,
 Et genus omne neci pecudum dedit, omne ferarum, 480
 Corruptique lacus, infecit pabula tabo.
 Nec via mortis erat simplex, sed ubi ignea venis
 Omnibus acta sitis miseros adduxerat artus ;
 Rursus abundabat fluidus liquor, omniaque in se
 Ossa minutatim morbo collapsa trahebat. 485
 Sæpe in honore Deûm medio stans hostia ad aram,
 Lanea dum niveâ circumdatur infula vittâ,
 Inter cunctantes cecidit moribunda ministros.
 Aut si quam ferro mactaverat ante sacerdos,
 Inde neque impositis ardent altaria fibris, 490
 Nec responsa potest consultus reddere vates ;
 Ac vix suppositi tinguntur sanguine cultri,
 Summaque jejunâ sanie infusatur arena.
 Hinc lætis vituli vulgo moriuntur in herbis,
 Et dulces animas plena ad præsepia reddunt. 495
 Hinc canibus blandis rabies venit, et quatit ægros
 Tussis anhela sues, ac faucibus angit obesia.
 Labitur infelix, studiorum atque immemor herbæ,
 Victor equus, fontesque avertitur, et pede terram
 Crebra ferit : demissæ aures ; incertus ibidem 500
 Sudor, et ille quidem moriturus frigidus ; aret
 Pellis, et ad tactum tractanti dura resistit.
 Hæc ante exitium primis dant signa diebus :
 Sin in processu cœpit crudescere morbus,
 Tum vero ardentes oculi, atque attractus ab alto 505
 Spiritus interdum gemitu gravis ; imaque longo
 Ilia singultu tendunt ; it naribus ater
 Sanguis, et obsessas fauces premit aspera lingua.
 Profuit inserto latices infundere cornu
 Lenæos ; ea visa salus morientibus una. 510

Mox erat hoc ipsum exitio, furiisque relecti
 Ardebant ; ipsique suos, jam morte sub ægrâ,
 (Di meliora piis, erroremque hostibus illum !)
 Discissos nudis laniabant dentibus artus.

Ecce autem duro fumans sub vomere taurus 515
 Concidit, et mixtum spumis vomit ore cruorem,
 Extremosque ciet gemitus : it tristis arator,
 Mœrentem abjungens fraternâ morte juvenum,
 Atque opere in medio defixa reliquit aratra.
 Non umbræ altorum nemorum, non mollia possunt 520
 Prata movere animum, non qui per saxa volutus
 Purior electro campum petit amnis : at ima
 Solvuntur latera, atque oculos stupor urget inertes,
 Ad terramque fluit devexo pondere cervix.
 Quid labor, aut benefacta juvant ? quid vomere terras 525
 Invertisse graves ? atqui non Massica Bacchi
 Munera, non illis epulæ nocuère repostæ ;
 Frondibus et victu pascuntur simplicis herbæ :
 Pocula sunt fontes liquidi, atque exercita cursu
 Flumina ; nec somnos abruptit cura salubres. 530

Tempore non alio dicunt regionibus illis
 Quæsitæ ad sacra boves Junonis, et uris
 Imparibus ductos alta ad donaria currus.
 Ergo ægre rastris terram rimantur, et ipsis
 Unguibus infodiunt fruges, montesque per altos 535
 Contentâ cervice trahunt stridentia plaustra.
 Non lupus insidias explorat ovilia circum,
 Nec gregibus nocturnus obambulat ; acrior illum
 Cura domat : timidi damæ cervique fugaces
 Nunc interque canes et circum tecta vagantur. 540
 Jam maris immensi prolem, et genus omne natantûm,
 Littore in extremo, ceu naufraga corpora, fluctus
 Proluit : insolitæ fugiunt in flumina phocæ.
 Interit et curvis frustra defensa latebris
 Vipera, et attoniti squamis astantibus hydri. 545
 Ipsis est ær avibus non æquus, et illæ
 Præcipites altâ vitam sub nube relinquunt.
 Præterea nec jam mutari pabula refert,
 Quæsitæque nocent artes : cessère magistri,
 Phillyrides Chiron, Amythaoniusque Melampus. 550
 Sævît et in lucem Stygiis emissa tenebris
 Pallida Tisiphone, morbos agit ante metumque,

Inque dies avidum surgens caput altius effert.
 Balatu pecorum, et crebris mugitibus, amnes
 Arentesque sonant ripæ, collesque supini. 525
 Jamque catervatim dat stragem, atque aggerat ipsis
 In stabulis turpi dilapsa cadavera tabo :
 Donec humo tegere, ac foveis abscondere discunt.
 Nam neque erat coriis usus ; nec viscera quisquam
 Aut undis abolere potest, aut vincere flammâ : 560
 Nec tondere quidem morbo illuvieque peresa
 Vellera, nec telas possunt attingere putres.
 Verum etiam invisos si quis tentarat amictus ;
 Ardentes papulæ, atque immundus olentia sudor
 Membra sequebatur ; nec longo deinde moranti 565
 Tempore contactos artus sacer ignis edebat.

LIBER QUARTUS.

PROTENUS aërii mellis coelestia dona
 Exsequar : hanc etiam, Mæcenas, aspice partem.
 Admiranda tibi levium spectacula rerum,
 Magnanimosque duces, totiusque ordine gentis
 Mores, et studia, et populos, et prælia dicam. 5
 In tenui labor ; at tenuis non gloria, si quem
 Numina læva sinunt auditque vocatus Apollo.
 Principio sedes apibus statioque petenda,
 Quo neque sit ventis aditus, (nam pabula venti
 Ferre domum prohibent), neque oves hædique petulci 10
 Floribus insultent, aut errans bucula campo
 Decutiat rorem, et surgentes atterat herbas.
 Absint et picti squalentia terga lacerti
 Pinguibus a stabulis, meropesque, aliæque volucres,
 Et manibus Procne pectus signata cruentis. 15
 Omnia nam late vastant, ipsasque volantes
 Ore ferunt dulcem nidis immitibus escam.
 At liquidi fontes, et stagna virentia musco
 Adsint, et tenuis fugiens per gramina rivus ;
 Palmaque vestibulum, aut ingens oleaster inumbret : 20
 Ut, quum prima novi ducent examina reges
 Vere suo, ludetque favis emissa juvenus,
 Vicina invitet decedere ripa calori,

Obviaque hospitibus teneat frondentibus arbos.
 In medium, seu stabit iners, seu profluet humor, 25
 Transversas salices et grandia conjice saxa ;
 Pontibus ut crebris possint consistere, et alas
 Pandere ad æstivum solem ; si forte morantes
 Sparserit, aut præceps Neptuno immerserit Euris.
 Hæc circum casis virides, et olentia late 30
 Serpylla, et graviter spirantis copia thymbræ
 Floreat, irriguumque bibant violaria fontem.

Ipsa autem, seu corticibus tibi suta cavatis,
 Seu lento fuerint alvearia vimine texta,
 Angustos habeant aditus ; nam frigore mella 35
 Cogit hiems, eademque calor liquefacta remittit :
 Utraque vis apibus pariter metuenda ; neque illæ
 Nequicquam in tectis certatim tenuia cerâ
 Spiramenta linunt, fucoque et floribus oras
 Explent, collectumque hæc ipsa ad munera gluten 40
 Et visco et Phrygiæ servant pice lentius Idæ.
 Sæpe etiam effossis (si vera est fama) latebris
 Sub terrâ fovère larem, penitusque repertæ
 Pumicibusque cavis, exesæque arboris antro.
 Tu tamen et levi rimosâ cubilia limo 45
 Unge fovens circum, et raras superinjice frondes.
 Neu propius tectis taxum sine, neve rubentes
 Ure foco cancrios ; altæ neu crede paludi ;
 Aut ubi odor cœni gravis, aut ubi concava pulsu
 Saxa sonant, vocisque offensa resultat imago. 50

Quod superest, ubi pulsam hiemem Sol aureus egit
 Sub terras, cœlumque æstivâ luce reclusit,
 Illæ continuo saltus silvasque peragrant,
 Purpureosque metunt flores, et flumina libant
 Summa leves. Hinc nescio quâ dulcedine lætæ 55
 Progeniem nidosque foveant ; hinc arte recerites
 Excudunt ceras, et mella tenacia fingunt.
 Hinc ubi jam emissum caveis ad sidera cœli
 Nare per æstatem liquidam suspexeris agmen,
 Obscuramque trahi vento mirabere nubem, 60
 Contemplator ; aquas dulces et frondea semper
 Tecta petunt : huc tu jussos asperge saporis,
 Trita melisphylla, et cerinthæ ignobile gramen ;
 Tinnitusque cie, et Matris quate cymbala circum.
 Ipsæ consident medicatis sedibus ; ipsæ 65

Intima more suo sese in cunabula condent.

Sin autem ad pugnam exierint, (nam sæpe duobus
Regibus incessit magno discordia motu,
Continuoque animos vulgi, et trepidantia bello
Corda licet longe præsciscere ; namque morantes 70
Martius ille æris rauci canor increpat, et vox
Auditur fractos sonitus imitata tubarum) ;
Tum trepidæ inter se coëunt, pennisque coruscant,
Spiculaque exacuunt rostris, aptantque lacertos,
Et circa regem atque ipsa ad prætoria densæ 75
Miscentur, magnisque vocant clamoribus hostem.
Ergo, ubi ver nactæ sudum, camposque patentes,
Erumpunt portis ; concurritur ; æthere in alto
Fit sonitus ; magnum mixtæ glomerantur in orbem,
Præcipientesque cadunt : non densior aëre grando, 80
Nec de concussâ tantum pluit ilice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant ;
Usque adeo obnixi non cedere, dum gravis aut hos,
Aut hos, versa fugâ victor dare terga subegit. 85
Hi motus animorum, atque hæc certamina tanta,
Pulveris exigui jactu compressa quiescent.

Verum ubi ductores acie revocaveris ambos,
Deterior qui visus, eum, ne prodigus obsit,
Dede neci ; melior vacuâ sine regnet in aulâ. 90
Alter erit maculis auro squalentibus ardens ;
Nam duo sunt genera ; hic melior, insignis et ore,
Et rutilis clarus squamis ; ille horridus alter
Desidiâ, latamque trahens inglorius alvum.
Ut binæ regum facies, ita corpora plebis : 95
Namque aliæ turpes horrent, ceu pulvere ab alto
Quum venit, et terram sicco sput ore viator
Aridus ; elucent aliæ, et fulgore coruscant,
Ardentes auro, et paribus lita corpora guttis.
Hæc potior soboles : hinc cœli tempore certo 100
Dulcia mella premes ; nec tantum dulcia, quantum
Et liquida, et durum Bacchi domitura saporem.

At quum incerta volant cœloque examina ludunt,
Contemnuntque favos, et frigida tecta relinquunt,
Instabiles animos ludo prohibebis inani. 105
Nec magnus prohibere labor ; tu regibus alas
Eripe : non illis quisquam cunctantibus altum

Ire iter, aut castris audebit vellere signa.
 Invitent croceis halantes floribus horti ;
 Et custos furum atque avium, cum falce salignâ, 110
 Hellespontiaci servet tutela Priapi.
 Ipse, thymum pinosque ferens de montibus altis,
 Tecta serat late circum, cui talia curæ ;
 Ipse labore manum duro terat ; ipse feraces
 Figat humo plantas, et amicos irriget imbres. 115

Atque equidem, extremo ni jam sub fine laborum
 Vela traham, et terris festinem advertere proram,
 Forsitan et pingues hortos quæ cura colendi
 Ornaret, canerem, biferique rosaria Pæsti ;
 Quoque modo potis gauderent intyba rivis, 120
 Et virides apio ripæ, tortusque per herbam
 Cresceret in ventrem cucumis : nec sera comantem
 Narcissum, aut flexi tacuisssem vimen acanthi,
 Pallentesque hederas, et amantes littora myrtos.
 Namque sub CEBaliæ memini me turribus altis, 125
 Qua niger humectat flaventia culta Galæsus,
 Corycium vidisse senem : cui pauca relictî
 Jugera ruris erant ; nec fertilis illa juvenis,
 Nec pecori opportuna seges, nec commoda Baccho.
 Hic rarum tamen in dumis olus, albaque circum 130
 Lilia verbenasque premens, vescumque papaver,
 Regum æquabat opes animis ; serâque revertens
 Nocte domum, dapibus mensas onerabat inemtis.
 Primus vere rosam, atque auctumno carpere poma ;
 Et quum tristis hiems etiam nunc frigore saxa 135
 Rumperet, et glacie cursus frænaret aquarum,
 Ille comam mollis jam tondebat hyacinthi,
 Æstatem increpitans seram, Zephyrosque morantes.
 Ergo apibus foetis idem atque examine multo
 Primus abundare, et spumantia cogere pressis 140
 Mella favis : illi tilix, atque uberrima pinus :
 Quotque in flore novo pomis se fertilis arbos
 Induerat, totidem auctumno matura tenebat.
 Ille etiam seras in versum distulit ulmos,
 Eduramque pirum, et spinos jam pruna ferentes, 145
 Jamque ministrantem platanum potantibus umbras.
 Verum hæc ipse equidem, spatiis exclusus iniquis,
 Prætereo, atque aliis post commemoranda relinquo.

Nunc age, naturas apibus quas Jupiter ipse

Addidit, expediam ; pro quâ mercede, canoros 150
 Curetum sonitus crepitantiaque sera secutæ,
 Dictæo cœli Regem pavere sub antro.
 Solæ communes natos, consortia tecta
 Urbis habent, magnisque agitant sub legibus ævum ;
 Et patriam solæ, et certos novere penates : 155
 Venturæque hiemis memores, æstate laborem
 Experiuntur, et in medium quæsitâ reponunt.
 Namque aliæ victu invigilant, et fœdere pacto
 Exercentur agris : pars intra septa domorum
 Narcissi lacrymam, et lentum de cortice gluten, 160
 Prima favis ponunt fundamina : deinde tenaces
 Suspendunt ceras : aliæ, spem gentis, adultos
 Educunt fœtus : aliæ purissima mella
 Stipant, et liquido distendunt nectare cellas.
 Sunt, quibus ad portas cecidit custodia sortis ; 165
 Inque vicem speculantur aquas et nubila cœli,
 Aut onera accipiunt venientium, aut agmine facto
 Ignavum, fucos, pecus a præsepibus arcent.
 Fervet opus, redolentque thymo fragrantia mella.
 Ac veluti, lentis Cyclopes fulmina massis 170
 Quum properant, alii taurinis foliibus auras
 Accipiunt, redduntque ; alii stridentia tingunt
 Æra lacu ; gemit impositis incudibus Ætna ;
 Illi inter sese magna vi brachia tollunt
 In numerum, versantque tenaci forcipe ferrum : 175
 Non aliter, (si parva licet componere magnis),
 Cecropias innatus apes amor urget habendi,
 Munere quamque suo. Grandævus oppida curæ,
 Et munire favos, et dædala fingere tecta :
 At fessæ multâ referunt se nocte minores, 180
 Crura thymo plenæ ; pascuntur et arbuta passim,
 Et glaucas salices, casiamque, crocumque rubentem
 Et pinguem tiliam, et ferrugineos hyacinthos.
 Omnibus una quies operum, labor omnibus unus.
 Mane ruunt portis ; nusquam mora : rursus easdem 185
 Vesper ubi e pastu tandem decedere campis
 Admonuit, tum tecta petiunt, tum corpora curant.
 Fit sonitus, mussantque oras et limina circum.
 Post, ubi jam thalamis se composuere, siletur
 In noctem, fessosque sopor suus occupat artus. 190
 Nec vero a stabulis pluviam imminente recedunt

Longius, aut credunt oculo, adventantibus Euris ;
 Sed circum tutæ sub moenibus urbis aquantur,
 Excursusque breves tentant ; et sæpe lapillos,
 Ut cymbæ instabiles fluctu jactante saburram,
 Tollunt : his sese per inania nubila librant.

Illum adeo placuisse apibus mirabere morem,
 Quod nec concubitu indulgent, nec corpora segnes
 In Venerem solvunt, aut foetus nixibus edunt ;
 Verum ipsæ e foliis natos et suavis herbis
 Ore legunt : ipsæ regem parvosque Quirites
 Sufficiunt, aulasque et cærea regna refingunt.
 Sæpe etiam duris errando in cotibus alas
 Attrivère, ultroque animam sub fasce dedère ;
 Tantus amor florum, et generandi gloria mellis.
 Ergo ipsas quamvis angusti terminus ævi
 Excipiat, neque enim plus septima ducitur ætas ;
 At genus immortale manet, multosque per annos
 Stat fortuna domûs, et avi numerantur avorum.

Præterea regem non sic Ægyptus, et ingens
 Lydia, nec populi Parthorum, aut Medus Hydaspes,
 Observant. Rege incolumi, mens omnibus una est ;
 Amisso, rupère fidenti, constructaque mella
 Diripuère ipsæ, et crates solvère favorem.
 Ille operum custos ; illum admirantur, et omnes
 Circumstant fremitu denso, stipantque frequentes,
 Et sæpe attollunt humeris, et corpora bello
 Objectant, pulchramque petunt per vulnera, mortem.
 His quidam signis, atque hæc exempla, secuti,
 Esse apibus partem divinæ mentis, et haustus
 Æthereos, dixere : Deum namque ire per omnes
 Terrasque, tractusque maris, coelumque profundum.
 Hinc pecudes, armenta, viros, genus omne ferarum,
 Quemque sibi tentes nascentem arcessere vitas.
 Scilicet hue reddi deinde, ac resoluta referri,
 Omnia ; nec morti esse locum ; sed viva volare
 Sideris in numerum, atque alto succedere coelo.

Si quando sedem angustam, servataque mella
 Thesauris relines, prius haustu sparsus aquarum
 Ora fove, fumosque manu prætende sequaces,
 Bis gravidos cogunt foetus ; duo tempora messis :
 Taygete simul os terris ostendit honestum
 Pleias, et Oceani spretos pede reppulit amnes ;

Aut eadem sidus fugiens ubi Piscis aquosi,
 Tristior hibernas cœlo descendit in undas. 235
 Illis ira modum supra est, læsæque venenum
 Morsibus inspirant, et spicula cæca relinquunt
 Affixæ venis, animasque in vulnere ponunt.

Sin duram metues hiemem, parcesque futuro,
 Contusosque animos et res miserabere fractas ; 240
 At suffire thymo, cerasque recidere inanes
 Quis dubitet ? nam sæpe favos ignotus adedit
 Stellio ; et lucifugis congesta cubilia blattis ;
 Immunisque sedens aliena ad pabula fucus,
 Aut asper crabro imparibus se immiscuit armis ; 245
 Aut dirum tineæ genus, aut invisa Minervæ
 Laxos in foribus suspendit aranea casses.
 Quod magis exhaustæ fuerint, hoc acrius omnes
 Incumbent generis lapsi sarcire ruinas,
 Complebuntque foros, et floribus horrea texent. 250

Si vero, quoniam casus apibus quoque nostros
 Vita tulit, tristi languebunt corpora morbo ;
 Quod jam non dubiis poteris cognoscere signis :
 Continuo est ægris alius color ; horrida vultum 255
 Deformat macies ; tum corpora luce carentâ
 Exportant tectis, et tristia funera ducunt ;
 Aut illæ pedibus connexæ ad limina pendent,
 Aut intus clausis cunctantur in ædibus omnes ;
 Ignavæque fame, et contracto frigore pigræ.
 Tum sonus auditur gravior, tractimque susurrant : 260
 Frigidus ut quondam sylvis immurmurat Auster ;
 Ut mare sollicitum stridet refluentibus undis ;
 Æstuat ut clausis rapidus fornacibus ignis.
 Hic jam galbaneos suadebo incendere odores,
 Mellaque arundineis inferre canalibus, ultro 265
 Hortantem, et fessas ad pabula nota vocantem.
 Proderit et tunsum gallæ admiscere saporem,
 Arentesque rosas, aut igni pingua multo
 Defruta, vel psithiâ passos de vite racemos,
 Cecropiumque thymum, et grave olentia centaurea. 270
 Est etiam flos in pratis, cui nomen *amello*
 Fecere agricolæ, facilis quærentibus herba :
 Namque uno ingentem tollit de cespite silvam,
 Aureus ipse ; sed in foliis, quæ plurima circum
 Funduntur, violæ subluceat purpura nigræ. 275

Sæpe Deum nexis ornatæ torquibus aræ :
 Asper in ore sapor : tonsis in vallibus illum
 Pastores, et curva legunt prope flumina Mellæ.
 Hujus odorato radices incoque Baccho,
 Pabulaque in foribus plenis appone canistris. 290
 Sed qui quem proles subito defecerit omnis,
 Nec, genus unde novæ stirpis revocetur, habebit ;
 Tempus et Arcadii memoranda inventa magistri
 Pandere, quoque modo cæsis jam sæpe juvenis
 Insincerus apes tulerit cruor. Altius omnem 295
 Expediam, primâ repetens ab origine, famam.
 Nam qua Pellæi gens fortunata Canopi
 Accolit effuso stagnantem flumine Nilum,
 Et circum pictis vehitur sua rura phaselis ;
 Quaque pharetratæ vicinia Persidis urget, 290
 [Et viridem Ægyptum nigrâ fœcundat arenâ,
 Et diversa ruens septem discurrit in ora]
 Usque coloratis amnis devexus ab Indis ;
 Omnis in hâc certam regio jacet arte salutem.
 Exiguus primum, atque ipsos contractus ad usus, 295
 Eligitur locus : hunc angustique imbrice tecti
 Parietibusque premunt arcis, et quatuor addunt,
 Quatuor a ventis, obliquâ luce fenestras.
 Tum vitulus, bimâ curvans jam cornua fronte,
 Quæritur : huic geminæ nares, et spiritus oris 300
 Multa reluctanti obsuitur ; plagisque perempto
 Tunsâ per integram solvuntur viscera pellem.
 Sic positum in clauso linquunt ; et ramea costis
 Subjiciunt fragmenta, thymum, casiasque recentes.
 Hoc geritur, Zephyris primum impellentibus undas, 305
 Ante novis rubeant quam prata coloribus, ante
 Garrula quam tignis nidum suspendat hirundo.
 Interea teneris tepefactus in ossibus humor
 Æstuat ; et visenda modis animalia miris,
 Trunca pedum primo, mox et stridentia pennis 310
 Miscentur, tenuemque magis magis aëra carpunt :
 Donec, ut æstivis effusus nubibus imber,
 Erupere ; aut ut, nervo pulsante, sagittæ,
 Prima leves ineunt si quando prælia Parthi.
 Quis Deus hanc, Musæ, quis nobis extudit artem ? 315
 Unde nova ingressus hominum experientia cepit ?
 Pastor Aristæus, fugiens Peneia Tempe,

Amissis, ut fama, apibus morboque fameque,
 Tristis ad extremi sacrum caput adstitit amnis,
 Multa querens ; atque hâc affatus voce parentem :— 320
 “ Mater Cyrene, mater, quæ gurgitis hujus
 Ina tenes, quid me præclarâ stirpe Deorum
 (Si modo, quem perhibes, pater est Thymbræus Apollo)
 Invisum fatis genuisti ? aut quo tibi nostri
 Pulsus amor ? quid me cœlum sperare jubebas ? 325
 En etiam hunc ipsum vitæ mortalis honorem,
 Quem mihi vix frugum et pecudum custodia solers
 Omnia tentanti extuderat, te matre, relinquo.
 Quin age, et ipsa manu felices erue sylvas ;
 Fer stabulis inimicum ignem, atque interfice messes ; 330
 Ure sata, et validam in vites molire bipennem :
 Tanta meæ si te ceperunt tædia laudis.”
 At mater sonitum thalamo sub fluminis alti
 Sensit : eam circum Milesia vellera Nymphæ
 Carpebant, hyali saturo fucata colore ; 335
 Drymoque, Xanthoque, Ligeaque, Phyllodoceque,
 Cæsariem effusæ nitidam per candida colla :
 [Nesæe, Spioque, Thaliaque, Cymodoceque,]
 Cydippeque, et flava Lycorias ; altera virgo,
 Altera tum primos Lucinæ experta labores : 340
 Clioque, et Beroë soror, Oceanitides ambæ ;
 Ambæ auro, pictis incinctæ pellibus ambæ :
 Atque Ephyre, atque Opis, et Asia Deïopeia ;
 Et tandem positis velox Arethusa sagittis :
 Inter quas curam Olymene narrabat inanem 345
 Vulcani, Martisque dolos, et dulcia furta ;
 Aque Chao densos Divûm numerabat amores.
 Carmine quo captæ, dum fusis mollia pensa
 Devolvunt, iterum maternas impulit aures
 Luctus Aristæi, vitreisque sedilibus omnes 350
 Obstupuere ; sed ante alias Arethusa sorores
 Prospiciens, summâ flavum caput extulit undâ.
 Et procul : “ O gemitu non frustra exterrita tanto,
 Cyrene soror ; ipse tibi, tua maxima cura,
 Tristis Aristæus, Penei genitoris ad undam 355
 Stat lacrymans, et te crudelem nomine dicit.”
 Huic perculsa novâ mentem formidine mater,
 “ Duc age, duc ad nos ; fas illi limina Divûm
 Tangere,” ait : simul alta jubet discedere late

Flumina, quâ juvenis gressus inferret ; at illum 360
 Curvata in montis faciem circumstetit unda,
 Accepitque sinu vasto, misitque sub amnem.
 Jamque domum mirans genitricis et humida regna,
 Speluncisque lacus clausos, lucosque sonantes, 365
 Ibat ; et, ingenti motu stupefactus aquarum,
 Omnia sub magnâ labentia flumina terrâ
 Spectabat diversa locis, Phasimque, Lycumque,
 Et caput, unde altus primum se erumpit Enipeus,
 Unde pater Tiberinus, et unde Aniena fluens,
 Saxosumque sonans Hypania, Mysusque Caicus, 370
 Et gemina auratus taurino cornua vultu
 Eridanus, quo non alius per pingua culta
 In mare purpureum violentior effluit amnis.

Postquam est in thalami pendentia pumice tecta 375
 Perventum, et nati fletus cognovit inanes
 Cyrene, manibus liquidos dant ordine fontes
 Germanæ, tonsisque ferunt mantelia villis.
 Pars epulis onerant mensas, et plena reponunt
 Pocula ; Panchæis adolescentum ignibus aræ.
 Et mater : “ Cape Mæonii carchesia Bacchi : 380
 Oceano libemus,” ait : simul ipsa precatur
 Oceanumque patrem rerum, Nymphasque sorores,
 Centum quæ sylvas, centum quæ flumina servant.
 Ter liquido ardentem perfudit nectare Vestam ;
 Ter flamma ad summum tecti subjecta reluxit : 385
 Omine quo firmans animus, sic incipit ipsa :—
 “ Est in Carpathio Neptuni gurgite vates,
 Cœruleus Proteus, magnum qui piscibus æquor,
 Et juncto bipedum curru metitur equorum.
 Hic nunc Emathiæ portus, patriamque revisit 390
 Pallenem ; hunc et nymphæ veneramur, et ipse
 Grandævus Nereus : novit namque omnia vates,
 Quæ sint, quæ fuerint, quæ mox ventura trahantur.
 Quippe ita Neptuno visum est ; immania cujus
 Armenta, et turpes pascit sub gurgite phocas. 395
 Hic tibi, nate, prius vinclis capiendus, ut omnem
 Expediat morbi causam, eventusque secundet.
 Nam sine vi non ulla dabit præcepta, neque illum
 Orando flectes : vim duram et vincula capto
 Tende : doli circum hæc demum frangentur inanes. 400
 Ipsa ego te, medios quum Sol accenderit æstus,

Quum sitiunt herbæ, et pecori jam gratior umbra est,
 In secreta senis ducam, quo fessus ab undis
 Se recipit ; facile ut somno aggrediare jacentem.
 Verum ubi correptum manibus, vinclisque tenebis, 406
 Tum variæ illudent species, atque ora ferarum.
 Fiet enim subito sus horridus, atraque tigris,
 Squamosusque draco, et fulvâ cervice læna ;
 Aut acrem flammæ sonitum dabit, atque ita vinclis
 Excidet, aut in aquas tenues dilapsus abibit. 410
 Sed quanto ille magis formas se vertet in omnes,
 Tanto, nate, magis contende tenacia vincla ;
 Donec talis erit, mutato corpore, qualem
 Videris, incepto tegeter quum lumina somno."
 Hæc ait ; et liquidum ambrosiæ diffudit odorem, 415
 Quo totum nati corpus perduxit ; at illi
 Dulcis compositis spiravit crinibus aura,
 Atque habilis membris venit vigor. Est specus ingens
 Exesi latere in montis ; quo plurima vento
 Cogitur, inque sinus scindit sese unda reductos : 420
 Deprensus olim statio tutissima nautis.
 Intus se vasti Proteus tegit objice saxi.
 Hic juvenem in latebris aversum a lumine Nympha
 Collocat ; ipsa procul nebulis obscura resistit.
 Jam rapidus torrens sitientes Sirius Indos 425
 Ardebat coelo, et medium Sol igneus orbem
 Hauserat ; arebant herbæ, et cava flumina siccis
 Faucibus ad limum radii tepefacta coquebant ;
 Quum Proteus consueta petens e fluctibus antra
 Ibat : eum vasti circum gens humida ponti 430
 Exultans, rorem late dispergit amarum.
 Sternunt se somno diversæ in littore phocæ.
 Ipse, (velut stabuli custos in montibus olim,
 Vesper ubi e pastu vitulos ad tecta reducit,
 Auditique lupos acuunt balatibus agni), 435
 Considit scopulo medius, numerumque recenset.
 Cujus Aristæo quoniam est oblata facultas,
 Vix defessa senem passus componere membra,
 Cum clamore ruit magno, manicisque jacentem
 Occupat. Ille suæ contra non immemor artis, 440
 Omnia transformat sese in miracula rerum,
 Ignemque, horribilemque feram, fluviumque liquentem.
 Verum ubi nulla fugam reperit fallacia, victus

In sese redit, atque hominis tandem ore locutus :—
 “ Nam quis te, juvenum confidentissime, nostras 445
 Jussit adire domos ? quidve hinc petis ? ” inquit. At ille :—
 “ Scis, Proteu, scis ipse ; neque est te fallere cuiquam.
 Sed tu desine velle : Deū præcepta secuti
 Venimus huc, lapsis quæsitum oracula rebus.”
 Tantum effatus : ad hæc vates vi denique multâ 450
 Ardentes oculos intorsit lumine glauco ;
 Et graviter frendens, sic fatis ora resolvit :—
 “ Non te nullius exercent numinis iræ ;
 Magna luis commissa : tibi has miserabilis Orpheus
 Haudquaquam ob meritum poenas, ni fata resistent, 455
 Suscitât, et raptâ graviter pro conjuge sævit.
 Illa quidem, dum te fugeret per flumina præceps,
 Immanem ante pedes hydrum moritura puella
 Servantem ripas altâ non vidit in herbâ.
 At chorus æqualis Dryadum clamore supremos 460
 Implêrunt montes : flêrunt Rhodopeiæ arces,
 Altaque, Pangæa, et Rhesi Mavortia tellus,
 Atque Getæ, atque Hebrus, et Actias Orithyia.
 Ipse, cavâ solans ægrum testudine amorem,
 Te, dulcis conjux, te, solo in littore secum, } 465
 Te, veniente die, te, decedente, canebat.
 Tænarias etiam fauces, alta ostia Ditis,
 Et caligantem nigrâ formidine lucum
 Ingressus, Manesque adiit, Regemque tremendum,
 Nesciaque humanis precibus mansuescere corda. 470
 At cantu commotæ Erebi de sedibus imis
 Ubræ ibant tenues, simulacraque luce carentū ;
 Quam multa in sylvis avium se millia condunt,
 Vesper ubi, aut hibernus agit de montibus imber :
 Matres, atque viri, defunctaque corpora vitâ 475
 Magnanimū heroum, pueri, innuptæque puellæ,
 Impositique rogis juvenes ante ora parentum ;
 Quos circum limus niger, et deformis arundo
 Cocyti, tardâque palus inamabilis undâ
 Alligat, et novies Styx interfusa coërcet. 480
 Quin ipsæ stupuere domus, atque intima leti
 Tartara, cœruleosque implexæ crinibus angues
 Eumenides ; tenuitque inhians tria Cerberus ora ;
 Atque Ixionii cantu rota constitit orbis.
 Jamque pedem referens, casus evaserat omnes ; 485

Redditaque Eurydice superas veniebat ad auras,
 Poneæquens : namque hanc dederat Proserpina legem ;
 Quum subita incautum dementia cepit amantem,
 Ignoscenda quidem, scirent si ignoscere Manes.
 Restitit, Eurydicenque suam jam luce sub ipsâ, 490
 Immemor, heu ! victusque animi, respexit : ibi omnis
 Effusus labor, atque immitis rupta tyranni
 Fœdera, terque fragor stagnis auditus Avernis.
 Illa, " Quis et me," inquit, " miseram, et te perdidit, Orpheu ?
 Quis tantus furor ? en iterum crudelia retro 495
 Fata vocant, conditque natantia lumina somnus.
 Jamque vale : feror ingenti circumdata nocte,
 Invalidasque tibi tendens, heu ! non tua, palmas."
 Dixit : et ex oculis subito, cœu fumus in auras
 Commixtus tenues, fugit diversa ; neque illum 500
 Prensantem nequicquam umbras et multa volentem
 Dicere, præterea vidit ; nec portitor Orci
 Amplius objectam passus transire paludem.
 Quid faceret ? quo se, raptâ bis conjuge, ferret ?
 Quo fletu Manes, quâ numina voce moveret ? 505
 Illa quidem Stygiâ nabat jam frigida cymbâ.
 Septem illum totos perhibent ex ordine menses
 Rupe sub aëriâ, deserti ad Strymonis undam,
 Flevisse, et gelidis hæc evolvisse sub antris,
 Mulcentem tigres, et agentem carmine quercus : 510
 Qualis populeâ mœrens Philomela sub umbrâ,
 Amissos queritur foetus, quos durus arator
 Observans nido implumes detraxit ; at illa
 Flet noctem, ramoque sedens miserabile carmen
 Integrat, et mœstis late loca questibus implet. 515
 Nulla Venus, nullique animum flexêre hymenæi :
 Solus Hyperboreas glacies, Tanaïmque nivalem,
 Arvaque Rhipæis nunquam viduata pruinis,
 Lustrabat ; raptam Eurydicen, atque irrita Ditis
 Dona querens : spretæ Ciconum quo munere matres, 520
 Inter sacra Deûm, nocturnique orgia Bacchi,
 Discerptum latos juvenem sparsêre per agros.
 Tum quoque, marmoreâ caput a cervice revulsum
 Gurgite quum medio portans Cœagrius Hebrus
 Volveret, Eurydicen vox ipsa et frigida lingua, 525
 Ah miseram Eurydicen ! animâ fugiente, vocabat :
 Eurydicen toto referebant flumine ripæ."

Hæc Proteus : et se jactu dedit æquor in altum ;
 Quaque dedit, spumantem undam sub vertice torsit.
 At non Cyrene : namque ultro affata timentem : — 830
 “ Nate, licet tristes animo deponere curas :
 Hæc omnis morbi causa ; hinc miserabile Nymphæ,
 Cum quibus illa choros lucis agitabat in altis,
 Exitium misère apibus. Tu munera supplex
 Tende petens pacem, et faciles venerare Napæas : 835
 Namque dabunt veniam votis, irasque remittent.
 Sed, modus orandi qui sit, prius ordine dicam.
 Quatuor eximios præstanti corpore tauros,
 Qui tibi nunc viridis depascunt summa Lycæi,
 Delige ; et intactâ totidem cervice juvencas. 840
 Quatuor his aras alta ad delubra Dearum
 Constitue, et sacrum jugulis demitte cruorem,
 Corporaque ipsa boum frondoso desere luco.
 Post, ubi nona suos Aurora ostenderit ortus,
 Inferias Orphei, Lethæa papavera, mittes, 845
 Placatam Eurydicen vitulâ venerabere cæsâ,
 Et nigram mactabis ovem, lucumque revises.”

Haud mora : continuo matris præcepta facessit ;
 Ad delubra venit : monstratas excitat aras ;
 Quatuor eximios præstanti corpore tauros 850
 Ducit ; et intactâ totidem cervice juvencas.
 Post, ubi nona suos Aurora induxerat ortus,
 Inferias Orphei mittit, lucumque revisit.
 Hic vero subitum, ac dictu mirabile monstrum
 Aspiciunt ; liquefacta boum per viscera toto 855
 Stridere apes utero, et ruptis effervere costis,
 Immensasque trahi nubes ; jamque arbore summâ
 Confluere, et lentis uvam demittere ramis.

Hæc super arborum cultu pecorumque canebam,
 Et super arboribus : Cæsar dum magnus ad altum 860
 Fulminat Euphraten bello, victorque volentes
 Per populos dat jura, viamque affectat Olympo.
 Illo Virgilium me tempore dulcis alebat
 Parthenope, studiis florentem ignobilis otî ;
 Carmina qui lusi pastorum, audaxque juventâ, 865
 Tityre, te patulæ cecini sub tegmine fagi.

P. VIRGILII MARONIS

C U L E X

AD OCTAVIUM.

LUSIMUS, Octavi, gracili modulante Thalia,
Atque, ut araneoli, tenuem formavimus orsum,
Lusimus : haec propter Culicis sint carmina dicta.
Omnis ut historiae per ludum consonet ordo
Notitiae : ducam voces, licet invidus adsit.
Quisquis erit culpae iocos Musamque paratus,
Pondere vel Culicis levior famaue feretur.
Posterius graviore sono tibi Musa loquetur
Nostra, dabunt cum securis mihi tempora fructus,
Ut tibi digna tuo poliantur carmina sensu.

Latonae magnique Iovis decus, aurea proles,
Phoebus erit nostri princeps et carminis auctor,
Et recinente lyra fautor, sive educat illum
Acta Chimaereo Xanthi perfusa liquore,
Seu decus Asteriae, seu qua Parnasia rupes
Hinc atque hinc patula praepandit cornua fronte,
Castaliaeque sonans liquido pede labitur unda.
Quare, Pierii laticis decus, ite, sorores
Naiades, et celebrate deum ludente chorea.
Et tu sancta Pales, ad quam ventura recurrit
Agrestum bona sors, si qua est tibi cura tenentis
Aërios nemorum saltus silvasque virentes :
Te cultrice vagus saltus feror inter et astra.
Et tu, cui meritis oritur fiducia chartis,
Octavi venerande, meis allabere coeptis,
Sancte puer : tibi namque canit non pagina bellum,

Phlegra Giganteo sparsa est quo sanguine tellus ;
 Nec Centaureos Lapithas compellit in enses ;
 Urit Erichthonias Oriens non ignibus arces,
 Nec perfossus Athos nec magno vincula Ponto 30
 Lecta meo quaerent iam sera volumine famam ;
 Non Hellespontus pedibus pulsatus equorum,
 Graecia cum timuit venientes undique Persas ;
 Mollia sed tenui decurrens carmina versu,
 Viribus apta suis, Phoebos duce, ludere gaudet. 35
 Et tibi, sancte puer, memorabitur : et tibi certet
 Gloria perpetuum lucens, mansura per aevum.
 Et tibi sede pia maneant locus, et tibi sospes
 Debita felices numeretur vita per annos,
 Grata, bonis lucens. Sed nos ad coepta feramur. 40

Ignis aethereas iam Sol penetrarat in arces,
 Candidaque aurato quatiebat lumina curru,
 Crinibus et roseis tenebras Aurora fugarat :
 Propulit e stabulis ad pascua laeta capellas
 Pastor, et excelsi montis iuga summa petivit, 45
 Lucida qua patulos velabant gramina colles.
 Iam silvis dumisque vagae, iam vallibus abdunt
 Corpora, iamque omni celeres e parte vagantes
 Tondebant tenero viridantia gramina morsu.
 Scrupea desertae haerebant ad cava rupis, 50
 Pendula proiectis carpuntur et arbute ramis,
 Densa virgultis avidae labrusca petuntur.
 Haec suspensa rapit carpente cacumina morsu
 Vel salicis lentae, vel quae nova nascitur alnus ;
 Haec teneras fruticum sentes rimatur ; at illa 55
 Imminet in rivi praestantis imaginis undam.

O bona pastoris, si quis non pauperis usum
 Mente prius docta fastidiat, et probet illa
 Omnia, luxuriae spretis incognita curis,
 Quae lacerant avidas inimico pectore mentes. 60
 Si non Assyrio fuerint bis lauta colore
 Attalicis opibus data vellera ; si nitor auri
 Sub laqueare domus animum non tangit avarum,
 Pieturaeque decus, lapidum nec fulgor in ulla
 Cognitus utilitate manet, nec pocula gratum 65
 Alconis referent Boetique toreuma, nec Indi
 Conchea bacca maris pretio est : at pectore puro
 Saepe super tenero prosternit gramine corpus,

Florida cum tellus gemmantes picta per herbas
 Vere notat dulci distincta coloribus arva ;
 Atque illum, calamo laetum recinente palustri,
 Otiaque invidia degentem ac fraude remota,
 Pollentemque sibi, viridi cum palmite lucens
 Tmolia pampineo subter coma velat amictu.
 Illi sunt gratae rorantes lacte capellae, 75
 Et nemus, et fecunda Pales, et vallibus imis
 Semper opaca novis manantia fontibus antra.
 Quis magis optato queat esse beatior aevo,
 Quam qui mente procul pura sensuque probando
 Non avidas cognoscit opes, nec tristia bella 80
 Nec funesta timet validae certamina classis,
 Nec spoliis dum sancta deum fulgentibus ornet
 Tempia vel evectus finem transcendat habendi,
 Adversum saevis ultro caput hostibus offert ?
 Illi falce deus colitur, non arte, politus ; 85
 Ille colit lucos ; illi Panchaia tura
 Floribus agrestes herbae variantibus adsunt ;
 Illi dulcis adest requies et pura voluptas,
 Libera simplicibus curis : huc imminet, omnes 90
 Dirigit huc sensus, haec cura est subdita cordi,
 Quolibet ut requie victu contentus abundet,
 Lucundoque liget languentia corpora somno.
 O pecudes, o Panes et o gratissima Tempe
 Fontis Hamadryadum, quarum non divite cultu 95
 Aemulus Ascræo pastor sibi quisque poëtae
 Securam placido traducit pectore vitam !
 Talibus in studiis baculo dum nixus apricas
 Pastor agit curas, et dum non arte canorus
 Compacta solitum modulatur arundine carmen ; 100
 Tendit inevectus radios Hyperionis ardor,
 Lucidaque aethereo ponit discrimina mundo,
 Qua iacit Oceanum flammæ in utrumque rapaces.
 Et iam compellente vagæ pastore capellæ
 Ima susurrantis repebant ad vada lymphae,
 Quae subter viridem residebant caerula muscum. 105
 Iam medias operum partes evectus erat sol.
 Cum densas pastor pecudes cogebat in umbras,
 Et procul adspexit luco residere virenti,
 Delia diva, tuo, quo quondam victa furore
 Venit, Nyctelium fugiens, Cadmeis Agave, 110

Infandas scelerata manus ex caede cruenta :
 Quae gelidis bacchata iugis requievit in antro,
 Posterius poenam gnati de morte datura.
 Hic etiam viridi ludentes Panes in herba
 Et Satyri Dryadesque choros egere puellae 115
 Naiadum coetu. Tantum non Orpheus Hebrum
 Restantem tenuit ripis silvasque canendo,
 Quantum te pernix remorantem, Diva, choreae,
 Multa tuo laetae fundentes gaudia vultu,
 Ipsa loci natura domum, resonante susurro, 120
 Quis dabat, et dulci fessas refovebat in umbra.
 Nam primum prona surgebant valle patentes
 Aëreae platanus, inter quas impia lotos,
 Impia, quae socios Ithaci maerentis abegit,
 Hospita dum nimia tenuit dulcedine captos. 125
 At, quibus insigni curru proiectus equorum
 Ambustus Phaëthon luctu mutaverat artus,
 Heliades, teneris amplexae brachia truncis,
 Candida fundebant tentis velamina ramis.
 Posterius, cui Demophoon aeterna reliquit 130
 Perfidia lamentari, male provida Phyllis ;
 Quam comitabantur fatalia carmina quercus,
 Quercus ante datae, Cereris quam semina, vitae :
 Illas Triptolemi mutavit sulcus aristis.
 Hic magnum Argoae navi decus edita pinus 135
 Proceras decorat silvas hirsuta per artus ;
 Appetit aëreis contingere montibus astra
 Ilicis et nigrae species et laeta cupressus ;
 Umbrosaeque monent fagus, hederaeque ligantes
 Brachia, fraternos plangat ne populus ictus, 140
 Ipsaeque excedunt ad summa caecumina lentae,
 Pinguntque aureolos viridi pallore corymbos ;
 Quis aderat veteris myrtus non nescia fati.
 At volucres patulis residentes dulcia ramis
 Carmina per varios edunt resonantia cantus. 145
 His suberat gelidis manans e fontibus unda,
 Quae levibus placidum rivis sonat acta liquorem.
 Hinc illi geminas avium vox obstrepat aures.
 Hinc querulas referunt voces, quis nantia limo
 Corpora lymphæ foveat ; sonitus alit aëris Echo, 150
 Argutis et cuncta fremunt ardore cicadis.
 At circa passim fessae cubuere capellae,

Excelsisque super dumis, quos leniter afflans
 Aura susurrantis possit confundere venti.

Pastor, ut ad fontem densa requievit in umbra, 155

Mitem concepit proiectus membra soporem,

Anxius insidiis nullis ; sed lentus in herbis

Securo fessos somno mandaverat artus.

Stratus humi dulcem capiebat corde quietem,

Ni fors incertos iussisset ducere casus. 160

Nam solitum volvens ad tempus tractibus isdem

Immanis vario maculatus corpore serpens,

Mersus ut in limo magno subsideret aestu,

Ille viam contra carpens, gravis ore trilingui,

Squamosos late torquebat motibus orbes, 165

Tollebatque aurae venientis ad omnia visus.

Iam magis atque magis corpus revolubile volvens

Attollit nitidis pectus fulgoribus atque

Sublimi cervice caput, cui crista superne

Edita purpureo lucens maculatur amictu, 170

Adspectuque micant flammantia lumina torvo.

Metabat late circum loca, cum videt ingens

Adversum recubare ducem gregis. Acrior instat

Lumina diffundens intendere, et obvia torvo

Saepius arripiens infringere, quod sua quisquam 175

Ad vada venisset. Naturae comparat arma :

Ardet mente, furit stridoribus, intonat ore,

Flexibus inversis torquetur corporis orbis,

Manant sanguineae per tractus undique guttae,

Spiritibus rumpit fauces. Quo cuncta parante, 180

Parvulus humoris pastorem terret alumnus,

Et mortem vitare monet per acumina : namque

Qua diducta genas pandebant lumina gemmis,

Ac senioris erat naturae pupula, telo

Icta levi. Tum prosiluit furibundus, et illum 185

Obtritum morti misit : cui dissitus omnis

Spiritus excessit sensus. Tum torva tenentem

Lumina respexit serpentem comminus ; inde

Impiger, exanimis, vix compos mente, refugit,

Et validum dextra truncum detraxit ab orno ; 190

Cui casus sociarit opem numenve deorum,

Prodere sit dubium ; voluit sed vincere talis

Horrida squamosi volventia membra draconis ;

Atque reluctantis crebris foedeque petentis

Ictibus ossa ferit, cingunt qua tempora cristae ; 193
 Et quod erat tardus, somni languore remoto,
 Nec prius adspiciens timidos caecaverat artus :
 Hoc minus implicuit dira formidine mentem.
 Quem postquam vidit caesum languescere ; sedit.
 Iam quatit et biuges oriens Erebo cit equos Nox, 200
 Et piger aurata procedit Vesper ab Oeta :
 Cum grege compulso pastor, duplicantibus umbris,
 Vadit et in fessos requiem dare comparat artus.
 Cuius ut intravit levior per corpora somnus,
 Languidaque effuso requierunt membra sopore ; 205
 Effigies ad eum culicis devenit, et illi
 Tristis ab eventu cecinit convicia mortis.
 Inquit : " Quid meritus, ad quae delatus acerbas
 Cogor adire vices ? Tua dum mihi carior ipsa 210
 Vita fuit vita, rapior per inania ventis.
 Tu lentus refoves iucunda membra quiete,
 Ereptus tetrus e cladibus ; at mea Manes
 Viscera Lethaeas cogunt transnare per undas :
 Praeda Charontis agor. Vidi ut flagrantia taedis 215
 Limina collucent infernis omnia templis.
 Obvia Tisiphone, serpentibus undique comta,
 Et flammas et saeva quatit mihi verbera poenae,
 Cerberus et diris flagrat latratibus ora,
 Anguibus hinc atque hinc horrent cui colla reflexis, 220
 Sanguineique micant ardorem luminis orbes.
 Heu, quid ab officio digressa est gratia, cum te
 Restitui superis leti iam limine ab ipso ?
 Praemia sunt pietatis ubi ? Pietatis honores
 In vanas abiere vices, et rure recessit 225
 Iustitia et prior illa fides ? Instantia vidi
 Alterius : sine respectu mea fata relinquens
 Ad pariles agor eventus. Fit poena merenti !
 Poena sit exitium : modo sit dum grata voluntas,
 Exsistat par officium. Feror avia carpens, 230
 Avia Cimmerios inter distantia lucos :
 Quem circa tristes densentur in omnia poenae.
 Nam vinctus sedet immanis serpentibus Otos,
 Devinctum maestus procul adspiciens Ephialten,
 Conati cum sint quondam rescindere mundum ;
 Et Tityos, Latona, tuae memor anxius irae— 235
 Implacabilis ira nimis,—iacet alitis esca.

Terreor ah tantis insistere, terreor, umbris !
 Ad Stygias revocatus aquas, vix ultimus amni
 Restat, nectareas divûm qui prodidit escas,
 Gutturis arenti revolutus in omnia sensu. 240
 Quid, saxum procul adverso qui monte revolvit,
 Contempsisse dolor quem numina vincit acerbus,
 Otia quaerentem frustra ? Vos ite, puellae,
 Ite, quibus taedas accendit tristis Erinnys,
 Sicut Hymen prae-fata dedit connubia mortis ! 245
 Atque alias alio densat super agmine turmas,
 Impietate fera vecordem Colchida matrem,
 Anxia sollicitis meditantem vulnera natis ;
 Iam Pandionias miserandas prole puellas,
 Quarum vox Ityn edit Ityn, quo Bistonius rex, 250
 Orbus epops maeret volucres evectus in auras.
 At discordantes Cadmeo semine fratres
 Iam truculenta ferunt infestaque lumina corpus
 Alter in alterius ; iamque aversatur uterque,
 Impia germani manat quod sanguine dextra. 255
 Heu heu, mutandus numquam labor ! Auferor ultra
 In diversa magis ; distantia limina cerno ;
 Eridanus tranandus ; agor delatus ad undam.
 Obvia Persephone comites heroïdas urget
 Adversas perferre faces. Alcestis ab omni 260
 Inviolata vacat cura, quod saeva mariti
 Ipsa suis fatis Admeti fata morata est.
 Ecce, Ithaci coniux semper decus Icarïotis,
 Femineum incorrupta decus manet, et procul illa
 Turba ferox iuvenum telis confixa procorum. 265
 Quid misera Eurydice tanto maerore recessit,
 Poenaeque respectus et nunc manet, Orpheus, in te ?
 Audax ille quidem, qui mitem Cerberon unquam
 Credidit, aut ulli Ditis placabile numen,
 Nec timuit Phlegethonta furentem ardentibus undis, 270
 Nec maesta obtenta Ditis ferrugine regna,
 Defossasque domos ac Tartara nocte cruenta
 Obsita, nec faciles Ditis sine iudice sedes,
 Iudice, qui vitae post mortem vindicat acta.
 Sed fortuna valens audacem fecerat ante. 275
 Iam rapidi steterant amnes, et turba ferarum
 Blanda voce sequax regionem insederat Orphei ;
 Iamque imam viridis radicem moverat alte

Quercus humo : steterant omnes, silvaeque sonorae
 Sponte sua cantus capiebant cortice avara. 180
 Labentes bliuges etiam per sidera Lunae
 Pressit equos : et tu currentes, menstrua Virgo,
 Auditura lyram, tenuisti nocte relictâ.
 Haec eadem potuit Ditis te vincere coniux,
 Eurydicenque ultro ducendam reddere ? Non fas : 285
 Non erat invictae divae exorabile numen !
 Illa quidem, nimium Manes experta severos,
 Praeceptum signabat iter, nec retulit intus
 Lumina, nec divae corruptit munera lingua ;
 Sed tu crudelis, crudelis tu magis, Orpheu, 290
 Oscula cara petens rupisti iussa deorum.
 Dignus amor venia, gratum si Tartara nossent
 Peccatum minus esse grave. At nos sede piorum,
 Nos manet heroum contra manus. Hic et uterque
 Aeacides, Peleus namque et Telamonia virtus, 295
 Per secura patris laetantur numina, quorum
 Connubiis Venus et Virtus iniunxit honorem.
 Hunc rapuit serva ; ast illum Nereis amavit.
 Assidet hac iuvenis, sociat quem gloria, fortis,
 Acer, inexcussus, referens a navibus ignes 300
 Argolicis Phrygios torva feritate repulsos.
 O quis non referat talis divortia belli,
 Quae Troiae videre viri, videreque Graii,
 Teucria cum magno manaret sanguine tellus,
 Et Simois Xanthique liquor, Sigaeque praeter 305
 Litora cum Troas saevi ducis Hectoris ira
 Videre in classes inimica mente Pelasgas
 Vulnere, tela, necesse, ignes inferre paratos.
 Ipsa iugis namque arma patens feritatis, et ipsas
 Ida facies altrix cupidis praebebat alumnis, 310
 Omnis ut in cineres Rhoetei litoris ora
 Classibus ambustis flamma superante daretur.
 Hinc erat oppositus, contra Telamonius heros,
 Obiectoque dabat clipeo certamina ; et illinc
 Hector erat, Troiae summum decus : acer uterque, 315
 Fulminibus coelo veluti fragor editus alto,
 Ignibus hic telisque super si classibus Argos
 Eripiat reditus, ille ut Vulcania ferro
 Vulnere proiectus depellere navibus instet.
 Hoc erat Aeacides alter laetatus honore ; 320

Dardaniaeque alter fuso quod sanguine campos,
 Hectoreo victor lustravit corpore Troiam.
 Rursus acerba fremunt, Paris hunc quod letat, et huius
 Alma dolis Ithaci virtus quod concidit icta. 325
 Huic gerit aversos proles Laertia vultus,
 Et iam Strymonii Rhesi victorque Dolonis,
 Pallade iam laetatur ovans; rursusque tremiscit
 Iam Ciconas, iam iamque horret Laestrygonas atrôx.
 Illum Scylla rapax, canibus succincta Molossis, 330
 Aetnaeusque Cyclops, illum metuenda Charybdis
 Pallentesque lacus et squalida Tartara terrent.
 Hic et Tantalei generis decus, amplius Atrides,
 Assidet, Argivum lumen, quo flamma regente
 Doris Erichthonias prostravit funditus arces. 335
 Reddidit, heu, Graius poenas tibi, Troia, ruenti,
 Hellespontiacis obiturus reddidit undis.
 Illa vices hominum testata est copia quondam,
 Ne quisquam propriae fortunae munere dives
 Iret inevectus coelum super: omne propinquo 340
 Frangitur invidiae telo decus. Ibat in altum
 Vis Argea petens patriam, ditataque praeda
 Arcis Erichthoniae; comes huic erat aura secunda;
 Per placidum cursu pelagus Nereis ab unda
 Signa dabat; pars inflexis super acta carinis: 345
 Cum, seu coelesti fato seu sideris ortu,
 Undique mutatur coeli nitor, omnia ventis,
 Omnia turbinibus sunt anxia. Iam maris unda
 Sideribus certat consurgere, iamque superne
 Corripere et Soles et sidera cuncta minatur, 350
 Ac ruere in terras coeli fragor. Hic modo laeta
 Copia nunc miseris circumdatur anxia fatis,
 Immoriturque super fluctus et saxa Capharei,
 Euboïcas aut per cautes Aegaeaeque late
 Litora, cum Phrygiae passim vaga praeda peremtæ 355
 Fluctuat omnis in aequoreo iam naufraga tractu.
 Hic alii sidunt pariles virtutis honore
 Heroës, mediisque siti sunt sedibus omnes,
 Omnes Roma decus magni quos suscipit orbis.
 Hic Fabii Decique, hic est et Horatia virtus; 360
 Hic et fama vetus numquam moritura Camilli;
 Curtius et, mediis quem quondam sedibus Urbis
 Devotum bellis consumsit gurgitis haustus;

Mucius et; prudens ardorem corpore passus,
 Legitime cessit cui fracta potentia regis ; 363
 Hic Curius clarae socius virtutis, et ille
 Flaminius, devota dedit qui corpora famae.
 Iure igitur tales sedes pietatis honorat !
 Illic Scipiadaeque duces, devota triumphis
 Moenia quos rapidos Libycae Carthaginis horrent. 370
 Illi laude sua vigeant ; ego Ditis opacos
 Cogor adire lacus, viduos a lumine Phoebi,
 Et vastum Phlegethonta pati, quo maxima Minos
 Consclerata pia discernit limina sede.
 Ergo iam causam mortis, iam dicere vitae
 Verberibus saevae cogunt sub iudice Poenae, 375
 Cum mihi tu sis causa mali, nec conscius adsis.
 Nec tolerabilibus curis haec immemor audi !
 Et tamen ut vanis dimittas omnia ventis :
 Digredior numquam rediturus. Tu cole fontes
 Et virides nemorum silvas et pascua laetus : 380
 Et mea diffusas rapiantur dicta per auras !”
 Dixit, et extrema tristis cum voce recessit.
 Hunc ubi sollicitum dimisit inertia vitae,
 Interius graviter regementem, nec tulit ultra
 Sensibus infusum culicis de morte dolorem :— 385
 Quantumcumque sibi vires tribuere seniles ;
 Quis tamen infestum pugnans devicerat hostem :—
 Rivum propter aquae viridi sub fronde latentem
 Conformare locum capit impiger ; hunc et in orbem 390
 Destinat ac fieri capuli repetivit in usum,
 Gramineam viridi fodiens de cespite terram.
 Iam memor inceptum peragens sibi cura laborem
 Congestum cumulavit opus, atque aggere multo
 Telluris tumulus formatum crevit in orbem ;
 Quem circum lapidem laevi de marmore formans 395
 Conserit, assiduae curae memorem. Hic et acanthus
 Et rosa purpureo crescit rubicunda colore,
 Et violae omne genus ; hic est et Spartica myrtus
 Atque hyacinthus, et hic Cilici crocus editus arvo,
 Laurus item Phoebi surgens decus ; hic rhododaphne 400
 Liliaque et roris non avia cura marini,
 Herbaque turis opes priscis imitata Sabina,
 Chrysanthosque, hederaeque nitor pallente corymbo,
 Et Bocchus Libyae regis memor ; hic amaranthus

Bupthalmusque virens et semper florida pinus.
Non illinc Narcissus abest, cui gloria formae
Igne Cupidineo proprios exarsit in artus.
Et quoscumque novant vernantia tempora flores,
Hic tumulus super inseritur ; tum fronte locatur
Elogium, tacita format quod litera voce :
Parve Culex, pecudum custos tibi tale merenti
Funeris officium vitae pro munere reddit.

405

410

P. VIRGILII MARONIS

CIRIS

AD MESSALAM.

ETSI me, vario iactatum laudis amore
Irritaque expertum fallacis praemia vulgi,
Cecropius suaves exspirans hortulus auras
Florentis viridi Sophiae complectitur umbra :
Non ea quaeret eo dignum sibi quaerere carmen. 5
Longe aliud studium atque alios accincta labores,
Altius ad magni subtendit sidera mundi,
Et placitum paucis ausa est adscendere collem.
Non tamen absistam coeptum detexere munus :
In quo iure meas utinam requiescere Musas, 10
Et leviter blandum liceat deponere morem.
Quod si mirificum : modo sit tibi velle libido !
Si me iam summa Sapientia pangeret arce,
Quatuor antiquis quae heredibus est data consors,
Unde hominum errores longe lateque per orbem 15
Despicere atque humiles possem contemnere curas :
Non ego te talem venerarer munere tali,
Non equidem, quamvis interdum ludere nobis
Et gracilem molli liceat pede claudere versum ;
Sed magno intexens, si fas est dicere, peplo, 20
Qualis Erechtheis olim portatur Athenis,
Debita cum castae solvuntur vota Minervae,
Tardave confecto redeunt Quinquennia lustro,
Cum levis alterno Zephyrus concrebruit Euro,
Et prono gravidum provexit pondere currum. 25
Felix illa dies, felix et dicitur annus,

Felices, qui talem annum videre diemque !
 Ergo Palladiae texuntur in ordine pugnae,
 Magna Giganteis ornantur pepla tropaeis, 30
 Horrida sanguineo pinguntur proelia cocco ;
 Additur aurata deiectus cuspide Typhon,
 Qui prius, Ossaëis consternens aethera saxis,
 Emathio celsum duplicabat vertice Olympum.
 Tale deae velum solemni in tempore portant : 35
 Tali te vellem, iuvenum doctissime, ritu
 Purpureos inter Soles et candida Lunae
 Sidera, caeruleis orbem pulsantia bigis,
 Naturae rerum magnis intexere chartis ;
 Aeternum Sophiae coniunctum carmine nomen 40
 Nostra tuum senibus loqueretur pagina seclis.
 Sed quoniam ad tantas nunc primum nascimur artes,
 Nunc primum teneros firmamus robore nervos ;
 Haec tamen interea, quae possumus, in quibus aevi
 Prima rudimenta et primos exegimus annos, 45
 Accipe dona meo multum vigilata labore,
 Et promissa diu non magna exordia rebus :
 Impia prodigiis ut quondam exterrita amoris
 Scylla novos avium sublimis in aëre coetus
 Viderit, et tenui conscendens aethera penna 50
 Caeruleis sua tecta supervolitaverit alis,
 Hanc pro purpureo poenam scelerata capillo
 Proque patris solvens excisa funditus urbe.
 Complures illam et magni, Messala, poëtae—
 Nam verum fateamur : amat Polyhymnia verum— 55
 Longe alia perhibent mutatam membra figura :
 Scyllaeum saxum monstra infectata vocari ;
 Illam Messanam, quam saepe legamus Ulixi,
 Candida succinctam latrantibus inguina monstris,
 Dulichias vexasse rates et gurgite in alto 60
 Deprensos nautas canibus lacerasse marinis.
 Sed neque Maeoniae haec patiuntur credere chartae
 Nec malus istorum dubiis erroribus auctor.
 Namque alias alii vulgo finxere puellas,
 Quae Colophoniaci Scyllae dicantur Homero.
 Ipse Crataein ait matrem ; sed sive Crataeis, 65
 Sive illam monstro genuit germana biformi,
 Sive est neutra parens, atque hoc in carmine toto
 Inguinis est vitium et veneris descripta libido ;

Sive etiam est iactis speciem mutata venenis
 Infelix virgo—quid enim commiserat illa ? 70
 Ipse Pater nudam saeva complexus arena
 Coniugium carae violaverat Amphitrites.
 Attamen exegit longo post tempore poenas,
 Ut, cum cura sui veheretur coniugis alto,
 Ipsa truce[m] multo misceret sanguine pontum ;— 75
 Seu vero, ut perhibent, forma cum vinceret omnes
 Et cupidos quaestu passim popularet amantes,
 Piscibus et canibus rabidis vallata repente
 Horribiles circum vidit se sistere formas—
 Heu quoties mirata novos expalluit artus 80
 Ipsa suos ! quoties heu pertimuit latratus !—
 Ausa quod est mulier numen fraudare deorum
 Et dictam Veneri voto intervertere poenam :
 Quam, mala multiplici iuvenum quod saepta caterva
 Dixerat atque animo meretrix iactata ferarum, 85
 Infamem tali merito rumore fuisse,
 Docta Palaephatia testatur voce papyrus.
 Quidquid et ut quisque est tali de clade locutus,
 Omnia sint : potius liceat notescere Cirim,
 Atque, unam ex multis Scyllam non esse puellia. 90
 Quare quae, cantus meditant[is] mittere certos,
 Magna mihi cupido tribuistis praemia, divae
 Pierides—quarum castos altaria postes
 Munere saepe meo inficiunt, foribusque hyacinthi
 Deponunt flores, aut suave rubens narcissus, 95
 Aut crocus alterna coniungens lilia caltha,
 Sparsaque liminibus floret rosa,—nunc age, divae,
 Praecipue nostro nunc adspirate labori,
 Atque novum aeterno praetexite honore volumen.
 Sunt Pandioniis vicinae sedibus urbes 100
 Actaeos inter colles et candida Thesi
 Purpureis late ridentia litora conchis,
 Quarum non ulli fama concedere digua
 Stat Megara, Actaei quondam munita labore
 Alcathoi Phoebique : deus namque adfuit illi ; 105
 Unde etiam, citharae voces imitatus acutas,
 Saepe lapis recrepat Cyllenia murmura pulsus,
 Et veterem sonitu Phoebi testatur amorem.
 Hanc urbem, ante alios qui tum florebat in armis,
 Fecerat infestam populator remige Minos, 110

Hospitio quod se Nisi Polyidos avito,
 Carpathium fugiens et flumina Caeratea,
 Texerat. Hunc bello repetens Gortynius heros
 Attica Cretaea sternebat rura sagitta.
 Sed neque tunc cives, neque tunc rex ipse veretur 115
 Infesto ad muros volitantes agmine turmas
 Vincere, et indomitas virtute retundere mentes,
 Responsum quoniam satis est meminisse deorum.
 Nam capite a summo regis—mirabile dictu—
 Candida caesaries,—florebant tempora lauro— 120
 At roseus medio surgebat vertice crinis :
 Cuius quam servata diu natura fuisset,
 Tam patriam incolumem Nisi regnumque futurum,
 Concordes stabili firmarunt numine Parcae.
 Ergo omnis caro residebat cura capillo : 125
 Aurea solempni comtum quem fibula ritu
 Crobylus et tereti nectebant dente cicadae.
 Nec vero haec urbis custodia vana fuisset;
 Nec fuerat, ni Scylla novo concepta furore,
 Scylla, patris miseri patriaeque inventa sepulcrum, 130
 O nimium cupidis si non inhiasset ocellis !
 Sed malus ille puer, quem nec sua flectere mater
 Iratum potuit, quem nec pater atque avus idem
 Iupiter—ille etiam Poenos domitare leones
 Et validas docuit vires mansuescere tigris ; 135
 Ille etiam divos, homines . . . sed dicere magnum est,—
 Idem tum tristes acuebat parvulus iras.
 Iunonis magnae, cuius periuria divae,
 Olim si meminere, diu periura puellae
 Non ulli liceat, violaverat inscia sedem, 140
 Dum sacris operata deae lascivit et extra
 Procedit longe matrum comitumque catervam,
 Suspensam gaudens in corpore ludere vestem,
 Et tumidos agitante sinus Aquilone relaxans.
 Necdum etiam castos gustaverat ignis honores, 145
 Necdum solempni lympa perfusa sacerdos
 Pallentis foliis caput exornarat olivae ;
 Cum lapsa e manibus fugit pila, cumque relapsa
 Procurrit virgo : quod uti ne prodita ludo
 Auratam gracili solvisset corpore pallam ! 150
 Omnia, quae retinere gradum cursusque morari
 Possent, o tecum vellem tua semper haberes :

Non umquam violata manu sacraria divae
 Urendo, infelix, nequidquam thura piasses. 155
 Et si quis nocuisse tibi periuria credat,
 Causa pia est : timuit fratri te ostendere Iuno.
 At levis ille deus, cui semper ad ulciscendum
 Quaeritur ex omni verborum iniuria dicto,
 Aurea fulgenti depromens tela pharetra, 160
 Heu nimium mentem et nimium irritantia visu,
 Virginis in tenera defixerat omnia mente.
 Quae simul ac venis hausit sitientibus ignem,
 Et validum penitus concepit in ossa furorem :
 Saeva velut gelidis Edonum Bistonis oris, 165
 Ictave barbarico Cybeles antistita buxo,
 Infelix virgo tota bacchatur in urbe,
 Non styrace Idaeo flagrantés tincta capillos,
 Cognita non teneris pedibus Sicyonia servans,
 Non niveo retinens baccata monilia collo. 170
 Multum illi incerto trepidant vestigia cursu :
 Saepe redit patrios adscendere perdita muros,
 Aëriasque facit causam se visere turres ;
 Saepe etiam tristes volvens in nocte querelas,
 Sedibus ex altis coeli speculatur amorem, 175
 Castraque prospectat crebris lucentia flammis.
 Nulla colum novit, carum non respicit aurum,
 Non arguta sonant tenui psalteria chorda,
 Non Libyco molles plauduntur pectine telae.
 Nullus in ore rubor : ubi enim rubor, obstat amori. 180
 Atque ubi nulla malis reperit solatia tantis,
 Tabidulamque videt labi per viscera mortem :
 Quo vocat ire dolor, subigunt quo tendere fata,
 Fertur, et horribili praecipit impellitur oestro,
 Ut patris, ah demens, crimen te vertice ferret 185
 Furtimque arguto detonsum mitteret hosti—
 Namque haec conditio miserae proponitur una,—
 Sive illa ignorans : quis non bonus omnia malit
 Credere, quam tanti sceleris damnare puellam ?
 Heu tamen infelix—quid enim imprudentia prodest ?— 190
 Nise pater, cui, direpta crudeliter urbe,
 Vix erit una super sedes in turribus altis,
 Fessus ubi exstructo possis considerare nido.
 Tu quoque avis moriere : dabit tibi filia poenas.
 Gaudete, o celeres, subnixae nubibus altis,

Quae mare, quae virides silvas lucosque sonantes 195
 Incolitis, gaudete, vagae blandaeque volucres ;
 Vosque adeo, humani mutatae corporis artus,
 Vos o crudeli fatorum lege, puellae
 Dauliades, gaudete : venit carissima vobis
 Cognatos augens reges numerumque suorum 200
 Ciris, et ipse pater. Vos, o pulcherrima quondam
 Corpora, caeruleas praevertite in aethera nubes,
 Qua novus ad superûm sedes Haliaeetus, et qua
 Candida concessos adscendat Ciris honores.
 Iamque adeo dulci devinctus lumina somno 205
 Nisus erat, vigilumque procul custodia primis
 Excubias foribus studio iactabat inani :
 Cum furtim tacito descendens Scylla cubili
 Auribus arrectis nocturna silentia tentat,
 Et pressis tenuem singultibus aëra captat. 210
 Tum suspensa levans digitis vestigia primis
 Egreditur, ferroque manus armata bidenti
 Evolat ; at dentae subita in formidine vires.
 Caeruleas sua furta prius testatur ad umbras.
 Nam, qua se ad patrium tendebat semita limen, 215
 Vestibulo in thalami paullum remoratur, et alti
 Suspicit ad Lunae nutantia sidera mundi,
 Non accepta piis promittens munera divis.
 Quam simul Ogygii Phoenicis filia Carne
 Surgere sensit anus—sonitum nam fecerat illi 220
 Marmoreo aeratus stridens in limine cardo,—
 Corripit extemplo fessam languore puellam,
 Et simul “O nobis sacrum caput,” inquit “alumna,
 Non tibi nequidquam viridis per viscera pallor
 Aegrotas tenui suffudit sanguine venas, 225
 Nec levis, hoc faceres—neque enim pote,—cura subegit.
 Haud fallor, quod ut o potius, Rhamnusia, fallar !
 Nam qua te causa nec dulcis pocula Bacchi
 Nec gravidos Cereris dicam contingere fetus ;
 Qua causa ad patrium solam vigilare cubile, 230
 Tempore quo fessas mortalia pectora curas,
 Quo rapidos etiam requiescunt flumina cursus ?
 Dic age nunc miserae saltem, quod saepe petenti
 Iurabas nihil esse mihi, cum maesta parentis
 Formosos circum virgo morerere capillos ? 235
 Hei mihi, ne furor ille tuos invaserit artus,

Ille, Arabae Myrrhae quondam qui cepit ocellos,
 Ut scelere infando, quod nec sinit Adrastea,
 Laedere utrumque uno studeas errore parentem !
 Quod si alio quovis animo iactaris amore— 240
 Nam te iactari, non est Amathusia nostri
 Tam rudis, ut nullo possim cognoscere signo,—
 Si concessus amor noto te macerat igne :
 Per tibi Dictynnae praesentia numina iuro,
 Prima deum quae dulce mihi te donat alumnam, 245
 Omnia me potius digna atque indigna laborum
 Millia visuram, quam te tam tristibus istis
 Sortibus et morbo patiar tabescere tali.”
 Haec loquitur, mollique ut se velavit amictu,
 Frigidulam iniecta circumdat veste puellam, 250
 Quae prius in tenui steterat succincta crocota.
 Dulcia deinde genis rorantibus oscula figens,
 Persequitur miserae causas exquirere tabis ;
 Nec tamen ante ulla patitur sibi reddere voces,
 Marmoreum tremebunda pedem quam retulit intra. 255
 Illa autem “ Quid nunc me,” inquit “ nutricula, torques ?
 Quid tantum properas nostros novisse furores ?
 Non ego consueto mortalibus uror amore,
 Nec mihi notorum deflectunt lumina vultus,
 Nec genitor cordi est : ultro namque odimus omnes. 260
 Nil amat hic animus, nutrix, quod oportet amari,
 In quo falsa tamen lateat pietatis imago ;
 Sed media ex acie, mediisque ex hostibus. Heu, heu,
 Quid dicam, quove ipsa malum hoc exordiar ore ? 264
 Dicam equidem, quoniam—quid non tibi dicere, nutrix,
 Non sinis ? extremum hoc munus morientis habeto.
 Ille—vides,—nostris qui moenibus assidet hostis,
 Quem pater ipse deum sceptri donavit honore,
 Cui Parcae tribuere nec ullo vulnere laedi—
 Dicendum est, frustra circumvehor omnia verbis— 270
 Ille mea, ille idem, oppugnat praecordia Minos.
 Quod per te divum crebros testamur amores,
 Perque tuum memori sanctum mihi pectus alumnae,
 Ut me, si servare potes, ne perdere malis ;
 Sin autem optatae spes est incisa salutis, 275
 Ne mihi, quam merui, inideas, nutricula, mortem.
 Nam nisi te nobis malus, o malus, optima Carne,
 Ante hunc conspectum casusve deusve tulisset,

Aut ferro hoc"—aperit ferrum quod veste latebat—
 "Purpureum patris demissem vertice crinem,
 Aut mihi praesenti peperissem vulnere letum."
 Vix haec ediderat, cum clade exterrita tristi
 Intonsos multo deturpat pulvere crines,
 Et graviter questu Carne complorat anili :
 "O mihi nunc iterum crudelis reddite Minos,
 O iterum nostrae Minos inimice senectae,
 Semper ut aut olim natae te propter eundem
 Aut amor insanae luctum portavit alumnae :
 Tene ego tam longe capta atque aevcta nequivi,
 Tam grave servitium, tam duros passa labores,
 Effugere, ut sistam exitium crudele meorum ?
 Iam iam nec nobis ea, quae senioribus, ullum
 Vivere uti cupiam vitae genus. Ut quid ? Ego amens
 Te erepta, o Britomarti, mei spes una sepulcri,
 Te, Britomarti, diem potui producere vitae ?
 Atque utinam celeri ne tantum grata Dianae
 Venatus esses virgo sectata virorum,
 Cnosia heu Partho contendens spicula cornu !
 Dictaeas ageres ad gramina nota capellas :
 Numquam, tam obnix fugiens Minois amores,
 Praeceptis aërei specula de montis obisses,
 Unde alii fugisse ferunt, et numina Aphaeae
 Virginis assignant ; alii, quo notior esses,
 Dictynnam dixere tuo de nomine Lunam.
 Sint haec vera velim ; mihi certe, nata, peristi :
 Numquam ego te summo volitantem in vertice montis
 Hyrcanos inter comites agmenque ferarum
 Conspectum, nec te redeuntem amplexa tenebo.
 Verum haec tum non sic gravia atque indigna fuere,
 Tum, mea alumna, tui cum spes integra maneret,
 Et vox ista meas nondum violaverat aures.
 Tene etiam Fortuna mihi crudelis ademit ?
 Tene, o sola meae vivendi causa senectae ?
 Saepe tuo dulci nequidquam capta sopore,
 Cum premeret natura, mori me velle negavi,
 Ut tibi Corycio glomerarem flammea luto.
 Quo nunc me, infelix, aut quae me fata reservant ?
 An nescis, qua lege patris de vertice summo
 Edita candentes praetexat purpura canos ?
 Quae tenuis patrio prae sit suspensa capillo ?

Si nescis, aliquam possum sperare salutem,
 Inscia quandoquidem scelus es conata nefandum ;
 Sin est, quod metuo, per te, mea alumna, tuumque
 Expertum multis miserae mihi rebus amorem,
 Per, te saeva precor, per flumina et Ilithyiae, 325
 Ne tantum in facinus tam nulla mente sequaris.
 Non ego te incepto, fieri quod non pote, conor
 Flectere amore, neque est cum dis contendere nostrum ;
 Sed patris incolumi potius denubere regno,
 Atque aliquos tamen esse velis tibi, alumna, penates. 330
 Hoc unum, exitio docta atque experta, monebo.
 Quod si non alia poteris ratione parentem
 Flectere—sed poteris ; quid enim non unica possis ?—
 Tunc potius tamen ipsa, pio cum iure licebit,
 Cum facti causam tempusque doloris habebis, 335
 Tunc potius conata tua atque incepta referto ;
 Meque deosque tibi comites, mea alumna, futuros
 Polliceor : nihil est, quod texas ordine, longum.”
 His ubi sollicitos animi relevaverat aestus
 Vocibus, et blanda pectus spe vicerat aegrum ; 340
 Paullatim tremebunda genis obducere vestem
 Virginis et placidam tenebris captare quietem,
 Inverso bibulum restinguens lumen olivo,
 Incipit, ad crebros insani pectoris ictus
 Ferre manum, assiduus mulcens praecordia palmis. 345
 Noctem illam sic maesta super morientis alumnae
 Frigidulos cubito subnixa pendit ocellos.
 Postera lux ubi laeta diem mortalibus alnum
 Praegelida veniens miseris quatiebat ab Oeta,
 Quem pavidae alternis fugitant optantque puellae— 350
 Hesperium vitant, optant ardescere Eoum ;—
 Praeceptis paret virgo nutricis, et omnes
 Undique conquirunt nubendi sedula causas.
 Tentantur patriae submissis vocibus aures,
 Laudanturque bonae pacis bona ; multus ineptae 355
 Virginis insolito sermo novus errat in ore.
 Nunc tremere instantis belli certamina dicit
 Communemque timere deum, nunc regis amicis,
 Nunc ipsi verita est, orbum flet maesta parentem.
 [Cum Iove communes qui quondam habuere nepotes ;] 360
 Nunc etiam conficta dolo mendacia turpi
 Invenit, et divum terret formidine cives ;

Nunc alia ex aliis, nec desunt, omina quaerit.
 Quin etiam castos ausa est corrumpere vates,
 Ut, cum caesa pio cecidisset victima ferro, 365
 Esset, qui generum Minoa auctoribus extis
 Iungere et ancipites suaderet tollere pugnas.
 At nutrix, patula componens sulfura testa,
 Narcissum casiamque herbas contundit olentes,
 Terque novena ligat triplici diversa colore 370
 Fila; "Ter in gremium mecum" inquit "despue virgo,
 "Despue ter, virgo: numero deus impare gaudet."
 Inde Iovi magno geminat Stygialia sacra,
 Sacra nec Aeaeis senibus nec cognita Graiis;
 Pergit, Amyclaeo spargens altaria thallo, 375
 Regis Iolciacis animum defigere votis.
 Verum ubi nulla movet stabilem fallacia Nisum,
 Nec possunt homines, nec possunt flectere divi—
 Tanta est in parvo fiducia crine cavendi;—
 Rursus ad inceptum facinus se cingit alumna 380
 Purpureumque parat rursus tondere capillum,
 Praelongo quod iam captat succurrere amor;
 Non minus illa tamen, revehi quod moenia Cressa
 Gaudebat, cineri patria est iucunda sepulto.
 Ergo iterum capiti Scylla est inimica paterno. 385
 Tum coma Sidonio florens deceditur ostro;
 Tum capitur Megara et divum responsa probantur;
 Tum suspensa novo ritu de navibus altis
 Per mare caeruleum trahitur Niseia virgo.
 Complures illam nymphae mirantur in undis, 390
 Miratur pater Oceanus, et candida Tethys,
 Et cupidas secum rapiens Galatea sorores;
 Illam etiam, iunctis magnum quae piscibus aequor
 Et glauco bipedum curru metitur equorum,
 Leucothoe, parvusque dea cum matre Palaemon; 395
 Illam etiam, alternas sortiti vivere luces,
 Cara Iovis soboles, magnum Iovis incrementum,
 Tyndaridae niveos mirantur virginis artus.
 Has adeo voces atque haec lamenta per auras
 Fluctibus in mediis questuolvebat inani, 400
 Ad coelum infelix ardentia lumina tendens,
 Lumina: nam teneras arcebant vincula palmas:
 "Suppressite o paullum turbati flumina venti,
 Dum queror, et divos, quamquam nil testibus illis

Profeci, extrema moriens tamen alloquor hora. 405
 Vos ego, vos adeo, venti, testabor, et aurae,
 Vos, Pandionia si qui de gente venitis,
 Cernitis : illa ego sum cognato sanguine vobis
 Scylla ; quod o salva liceat te dicere Progne ; 410
 Illa ego sum Nisi pollentis filia quondam,
 Certatim ex omni petiit quam Graecia regno,
 Qua curvus terras amplectitur Hellespontus ;
 Illa ego sum, Minos, sacrato foedere coniux
 Dicta tibi ; tamen haec, etsi non accipis, audis.
 Vinctane tam magni tranabo gurgitis undas ? 415
 Vincta tot assiduas pendebo ex ordine luces ?
 Non equidem me alio possum contendere dignam
 Supplicio, quod sic patriam carosque penates
 Hostibus immitique addixi ignara tyranno.
 Verum isthaec, Minos, illos scelerata putavi, 420
 Si nostra ante aliquis nudasset foedera casus,
 Facturos, quorum direptis moenibus urbis,
 O ego crudelis, flamma delubra petivi ;
 Te vero victore prius vel sidera cursus
 Mutatura suos, quam te mihi talia captae 425
 Facturum metui. Iam iam scelus omnia vincit.
 Ten' ego plus patrio dilexi perdita regno ?
 Ten' ego ? Nec mirum, vultu decepta puella
 Ut vidi, ut perii ! ut me malus abstulit error !
 Non equidem ex isto speravi corpore posse 430
 Tale malum nasci ; forma vel sidere fallor.
 Me non deliciis commovit regia dives,
 Curalio fragili, atque electro lacrimoso,
 Me non florentes aequali corpore nymphae,
 Non metus incensam potuit retinere deorum. 435
 Omnia vincit amor : quid enim non vinceret ille ?
 Non mihi iam pingui sudabunt tempora myrrha,
 Pronuba nec castos accendet pinus honores,
 Nec Libys Assyrio sternetur lectulus ostro.
 Magna queror ; nec me illa quidem communiter alma 440
 Omnibus iniecta tellus tumulabit arena.
 Mene inter matres ancillaresque maritas
 Mene alias inter famularum munere fungi,
 Coniugis atque tuae, quaecumque erit illa, beatæ
 Non licuit gravidos penso devolvere fusos ? 445
 At belli saltem captivam lege necasses !

Iam fessae tandem fugiunt de corpore vires,
 Et caput inflexa lentum cervice recumbit,
 Marmorea adductis tabescunt brachia nodis.
 Aequoreae pristis, immania corpora ponti, 450
 Undique conveniunt et glauco in gurgite circum
 Verbere caudarum atque oris minitantur hiatu.
 Iam tandem casus hominum, iam respice, Minos!
 Sit satis hoc, tantum solam vidisse malorum.
 Vel fato fuerit nobis haec debita pestis, 455
 Vel casu incerto, merita vel denique culpa.
 Omnia nam potius, quam te laesisse, putabo."
 Labitur interea revoluta ab litore classis,
 Magna repentino sinuantur lintea Coro,
 Flectitur in viridi remus sale, languida fessae 460
 Virginis in cursu moritur querimonia longo.
 Deserit angustis inclusum faucibus Isthmon,
 Cypselidae magni florentia regna Corinthi;
 Praeterit abruptas Scironis protinus arces,
 Infestumque suis dirae testudinis exit 465
 Spelaeum multoque cruentas hospite cautes.
 Iamque adeo tutum longe Piraea cernit,
 Et notas secum, heu frustra, respectat Athenas.
 Iam procul e fluctu Salaminos suspicit arva,
 Florentesque videt iam Cycladas; hinc Ceus illi, 470
 Sunion hinc statio contra patet Hermionea.
 Linquitur ante alias longe gratissima Delos
 Nereïdum matri et Neptuno Aegaeo.
 Prospicit incinctam spumanti litore Cythnon
 Marmoreamque Paron, viridemque allapsa Donusam 475
 Aeginamque simul sementiferamque Seriphum.
 Fertur et incertis iactatur ad omnia ventis,
 Cymba velut, magnas sequitur cum parvula classes,
 Afer et hiberno bacchatur in aequore turbo;
 Donec tale decus formae vexarier ultra 480
 Non tulit, et miseros mutavit virginis artus
 Caeruleo pollens coniux Neptunia regno.
 Sed tamen externam squamis vestire puellam,
 Infidosque inter teneram committere pisces
 Non statuit—nimium est avidum pecus Amphitrites;— 485
 Aëreis potius sublimem sustulit alis,
 Esset ut in terris facti de nomine Ciris,
 Ciris Amyclaeo formosior ansere Ledaë.

Hic velut in niveo, tener est cum primitus, ovo
 Effigies animantis et internodia membris 490
 Imperfecta novo fluitant concreta calore ;
 Sic liquido Scyllae circumfusum aequore corpus
 Semiferi incertis etiamtum partibus artus
 Undique mutabant, atque undique mutabantur.
 Oris honos primum et multis optata labella 495
 Et patulae frontis species condescere in unum
 Coepere, et gracili mentum producere rostro ;
 Tum, qua se medium capitis discrimen agebat,
 Ecce repente, velut patrios imitatus honores,
 Puniceam concussit apex in vertice cristam ; 500
 At mollis varios intexens pluma colores
 Marmoreum volucris vestivit tegmine corpus,
 Lentaque perpetuas fuderunt brachia pennas.
 Inde alias partes minioque infecta rubenti
 Crura novam macies obduxit squalida pellem, 505
 Et pedibus teneris ungues affixit acutos.
 Et tamen hoc demum miserae succurrere pacto
 Vix fuerat placida Neptuni coniuge dignum.
 Nunquam illam posthac oculi videre suorum
 Purpureas salvo retinentem vertice vittas, 510
 Non thalamus Tyrio fragrans accepit amomo,
 Nullae illam sedes : quid enim cum sedibus illi ?
 Quae simul ut sese cano de gurgite velox
 Cum sonitu ad coelum stridentibus extulit alis,
 Et multum late dispersit in aequora rorem ; 515
 Infelix virgo nequidquam a morte recepta
 Incultum solis in rupibus exigit aevum,
 Rupibus et scopulis et litoribus desertis.
 Nec tamen hoc iterum poena sine : namque deum rex,
 [Omnia qui imperio terrarum millia versat,] 520
 Commotus talem ad superos volitare puellam,
 Cum pater exstinctus caeca sub nocte lateret,
 Illi pro pietate sua—nam saepe nitentum
 Sanguine taurorum supplex resperserat aras,
 Saepe deum largo decorarat munere sedes— 525
 Reddidit optatam mutato corpore vitam,
 Fecitque in terris Haliaeetus ales ut esset :
 Quippe aquilis semper gaudet deus ille coruscus.
 Huic vero miserae, quoniam damnata deorum
 Iudicio patriaeque et coniugis ante fuisset, 530

Infesti apposuit odium crudele parentis.
Namque, ut in aetherio signorum munere praestans,
Unum quem duplici stellarum sidere vidi,
Scorpius alternis clarum fugat Oriona ;
Sic inter sese tristes Haliaeëtus iras
Et Ciris memori servant ad secula fato.
Quacumque illa levem fugiens secat aëra pennis,
Ecce inimicus atrox magno stridore per auras
Insequitur Nisus ; qua se fert Nisus ad auras,
Illa levem fugiens raptim secat aëra pennis.

535

540

P. VIRGILII MARONIS

CATALECTA.

I.—AD TUCCAM.

DELIA, Tucca, tibi venit ; sed saepe videre
Non licet : occulitur limine clausa viri.
Delia saepe tibi, non venit adhuc mihi : namque
Si occulitur, longe est, tangere quod nequeas.
Venerit illa tibi ! Sed iam iam mihi nuntius iste
Quid prodest ? illi dicito, quae rediit !

II.—IN C. ANNIUM CIMBRUM RHETOREM.

Corinthiorum amator iste verborum,
Thucydides Britannus, Attice febris,
Tau Gallicum, min, al, sil ut male elisit,
Ita omnia ista verba miscuit fratri.

III.—IN NOCTUINUM.

Socer, beate nec tibi nec alteri,
Generque Noctuine, putidum caput,
Tuone nunc puella talis, heu tuo
Stupore pressa rus abibit ? Hei mihi !
Ut ille versus usquequaque pertinet :
Gener socerque, perdidistis omnia.

IV.—IN EUNDEM.

Superbe Noctuine, putidum caput,
Datur tibi puella, quam petis, datur ;
Datur, superbe Noctuine, quam petis.

Sed, o superbe Noctuine, non vides
 Duas habere filias Atilium,
 Duas, et hanc et alteram, tibi dari.
 Adeste nunc, adeste : ducit, ut decet,
 Superbus, ecce, Noctuinus herneam.
 Thalassio ! Thalassio ! Thalassio !

V.—IN LUCIUM.

Iacere me, quod alta non possum, putas,
 Ut ante, vectari freta,
 Nec ferre durum frigus aut aestum pati,
 Neque arma victoris sequi.
 Valent, valent mihi ira et antiquus furor,
 Et lingua, qua adsiem tibi,
 Et prostitutæ turpe contubernium
 Sororis. O quid me incitas ?
 Quid, impudice et improbande Caesari ?
 Sed furta dicantur tua,
 Et heluato sera patrimonio
 In fratre parsimonia,
 Vel acta puero cum viris convivia,
 Udaeque per somnum nates,
 Et inscio repente clamatum super
 Thalassio, Thalassio.
 Quid palluisti, femina ? an ioci dolent ?
 An facta cognoscis tua ?
 Non me vocabis pulchra per Cotyttia
 Ad feriatos fascinos ;
 Nec dein movere lumbos in crocotula
 Prensus videbo altaribus,
 Flavumque propter Thybrim olentes nauticum
 Vocare, ubi appulsæ rates
 Stant in vadis coeno retentæ sordido
 Macraque luctantes aqua ;
 Neque in culinam et uncta compitalia
 Dapesque duces sordidas,
 Quibus repletus, ut salivosis aquis,
 Obesam ad uxorem redis,
 Et aestuantes nocte solvis pantices,
 Olusque lambis saviis.

Nunc læde, nunc lacesse, si quidquam vales !

Et nomen adscribo tuum.

Cinaede Luci, an te reliquerunt opes,

35

Fameque genuini crepant ?

Videbo habentem præter ignavos nihil

Fratres et iratum Iovem,

Scissumque ventrem, et herniosi patrui

40

Pedes inedia turgidos.

VI.—AD VENEREM.

Si mihi susceptum fuerit decurrere munus,

O Paphon, o sedes quæ colis Idalias,

Troïus Aeneas Romana per oppida digno

Iam tandem ut tecum carmine vectus eat :

Non ego ture modo aut picta tua templa tabella

5

Ornabo, et puris sarta feram manibus ;

Corniger hos aries humilis et maxima taurus

Victima sacratos tinguet honore focos,

Marmoreusque tibi, dea, versicoloribus alis

10

In morem picta stabit Amor pharetra.

Adsis, o Cytherea : tuus te Caesar Olympo

Et Surrentini litoris ora vocat.

VII.—RELICTIS ALIIS STUDIIS PHILOSOPHIAM EPICUREAM AMPECTITUR.

Ite hinc, inanes, ite, rhetorum ampullæ,

Inflata rore non Achaico verba ;

Et vos, Sile Albuti, Arquitique, Varroque,

Scholasticorum natio madens pingui,

5

Ite hinc, inanis cymbalon iuventutis.

Tuque, o mearum cura, Sexte, curarum,

Vale, Sabine ; iam valet, formosi.

Nos ad beatos vela mittimus portus,

Magni petentes docta dicta Syronis,

10

Vitamque ab omni vindicabimus cura.

Ite hinc, Camenæ, vos quoque limite sævæ,*

Dulces Camenæ : nam fatebimur verum,

Dulces fuistis. Et tamen meas chartas

Revisitote, sed pudenter et raro.

VIII.—DE SABINO PARODIA CATULLIANA.

Sabinus ille, quem videtis, hospites,
 Ait fuisse mulio celerrimus,
 Neque ullius volantis impetum cisi
 Nequisse praeterire, sive Mantuam
 Opus foret volare, sive Brixiam. 5
 Et hoc negat Tryphonis aemuli domum
 Negare nobilem, insulamve Caeruli,
 Ubi iste, post Sabinus, ante Quintio
 Bidente dicit attotonse forcipe
 Comata colla, ne qua sordidum, iugo 10
 Premente, dura vulnus ederet iuba.
 Cremona frigida et lutosa Gallia,
 Tibi haec fuisse et esse cognitissima
 Ait Sabinus ; ultima ex origine
 Tua stetisse dicit in voragine, 15
 Tua in palude deposisse sarcinas,
 Et inde tot per orbitosa millia
 Iugum tulisse, laeva sive dextera
 Strigare mula sive utrimque coeperat
 * * * * *
 Neque ulla vota semitalibus deis 20
 Sibi esse facta, praeter hoc novissimum,
 Paterna lora proximumque pectinem.
 Sed haec prius fuere ; nunc eburnea
 Sedetque sede, seque dedicat tibi,
 Gemelle Castor, et Gemelle Castoris. 25

IX.—AD VARIUM.

Scilicet hoc sine fraude, Vari dulcissime, dicam :
 Dispeream, nisi *me perdidit iste putus*.
 Sin autem praecepta vetant me dicere ; sane
 Non dicam, sed : *me perdidit iste puer*.

X.—AD VILLAM SYRONIS.

Villula, quae Syronis eras, et pauper agelle,
 Verum illi domino tu quoque divitiae,
 Me tibi et hos una mecum, quos semper amavi,
 Si quid de patria tristius audiero,

Commendo, in primisque patrem. Tu nunc eris illi,
Mantua quod fuerat quodque Cremona prius.

XI.—AD M. VALERIUM MESSALAM.

Pauca mihi, niveo sed non incognita Phoebō,
 Pauca mihi doctae dicite Pegasides.
 Victor adest, magni magnum decus ecce triumphī,
 Victor, qua terrae quaque patent maria,
 Horrida barbaricae portans insignia pugnae,
 Magnus ut Oenides, utque superbus Eryx;
 Nec minus idcirco nostros expromere cantus
 Maximus, et sanctos dignus inire choros.
 Hoc itaque insuetis iactor magis, optime, curis,
 Quid de te possim scribere, quidve tibi.
 Namque—fatebor enim—quae maxima deterrendi
 Debuit, hortandi maxima causa fuit.
 Pauca tua in nostras venerunt carmina chartas,
 Carmina cum lingua, tum sale Cecropio,
 Carmina, quae Pylīum, seclis accepta futuris,
 Carmina, quae Pylīum vincere digna senem.
 Molliter hic viridi patulae sub tegmine quercus
 Moeris pastores et Meliboeus erant,
 Dulcia iactantes alterno carmina versu,
 Qualia Trinacriae doctus amat iuvenis.
 Certatim ornabant omnes herōida divae,
 Certatim divae munere quaeque suo.
 Felicem ante alias tanto scriptore puellam!
 Altera non fama dixerit esse prior:
 Non illa, Hesperidum nī munere capta fuisset,
 Quae volucrem cursu vicerat Hippomenem;
 Candida cycneo non edita Tyndaris ovo;
 Non supero fulgens Cassiopea polo;
 Non defensa diu volūcrum certamine equorum,
 Optabant Graiae quam sibi quaeque manus,
 Saepe animam generi pro qua pater impius hausit,
 Saepe rubro Eleis sanguine fluxit humus;
 Regia non Semele, non Inachis Acrisione,
 Immitti expertae fulmine et imbre Iovem;
 Cuius et ob raptum pulsi liquere Penates
 Tarquinii patrios, filius atque pater,

Illo quo primum dominatus Roma superbos
 Mutavit placidis tempore consulibus.
 Multa, neque immeritis, donavit praemia alumnis,
 Praemia Messalis maxima Poplicolis. 40
 Nam quid ego immensi memorem studia ista laboris ?
 Horrida quid durae tempora militiae ?
 Castra foro solitos, urbi praeponere castra,
 Tam procul hoc nato, tam procul hac patria ?
 Immoderata pati iam frigora, iamque calores ? 45
 Stertere vel dura posse super silice ?
 Saepe trucem adverso perlabi sidere pontum ;
 Saepe mare audendo vincere, saepe hiemem ?
 Saepe etiam densos immittere corpus in hostes,
 Communem belli nec timuisse deum ? 50
 Nunc celeres Afros perituraque millia gentis,
 Aurea nunc rapidi flumina adire Tagi ?
 Nunc aliam ex alia bellando quaerere gentem ?
 Vincere et Oceani finibus ulterius ?
 Non nostrum est, inquam, tantas attingere laudes ; 55
 Quin ausim hoc etiam dicere, vix hominum est.
 Ipsa, haec ipsa ferent rerum monumenta per orbem,
 Ipsa sibi egregium facta decus parient ;
 Nos ea, quae tecum finxerunt carmina divi,
 Cynthius et Musae, Bacchus et Aglaie. 60
 Si laudes adspirem : humili sit adire Camena ;
 Si patrio Graios carmine adire sales
 Possumus : optatis plus iam procedimus ipsis.
 Hoc satis est ; pingui nil mihi cum populo.

XII.—IN M. ANTONIUM.

Adspice, quem viduo subnixum gloria regno
 Altius et coeli sedibus extulerat !
 Terrarum hic bello magnum concusserat orbem,
 Hic reges Asiae fregerat, hic populos ;
 Hic grave servitium iam iam tibi, Roma, ferebat— 5
 Cetera namque viri cuspide conciderant :—
 Cum subito in medio rerum certamine praeceps
 Corruit, e patria pulsus in exsilium.
 Tale deum numen ; tali mortalia nutu
 Fallax momento temporis hora dedit. 10

XIII.—AD ANTONIUM MUSAM.

Quocumque ire ferunt variae nos tempora vitae,
 Tangere quas terras, quosque videre homines :
 Dispeream, si te fuerit mihi carior alter.
 Alter enim quis te dulcior esse potest,
 Cui Venus ante alios, divi, divûmque sorores
 Cuncta, neque indigno, Musa, dedere bona,
 Cuncta, quibus gaudet Phoebi chorus ipseque Phoebus :
 Doctior o quis te, Musa, fuisse potest ?
 O quis te in terris loquitur iucundior uno ?
 Clio tam certe candida non loquitur.
 Quare illud satis est, si te permittis amari ;
 Non, contra ut sit amor mutuus inde mihi.

XIV.—IN OCTAVII MORTEM.

Quis deus, Octavi, te nobis abstulit ? an quae
 Dicuntur nimio pocula dura mero ?
 Vobis si culpa est bilis ; sua quemque sequuntur
 Fata : quod immeriti crimen habent cyathi ?
 Scripta quidem tua nos multum mirabimur, et te
 Raptum et Romanam flebimus historiam ;
 Sed tu nullus eris. Perversi, dicite, Manes,
 Hunc superesse patri quae fuit invidia ?

XV.—VIRGILII MARONIS

FRAGMENTA EX EPISTOLA, QUAM AD AUGUSTUM
CAESAREM SUPER AENEIDE SUA SCRIPSIT.

Ego vero frequentes a te literas accipio. *Et infra* : De Aeneâ
 quidem meo, si, me Hercules, iam dignum auribus haberem
 tuis, libenter mitterem. Sed tantum inchoata res est, ut paene
 vitio mentis tantum opus ingressus mihi videar : cum praesertim,
 ut scis, alia quoque studia ad id opus, multoque potiora, im-
 pertiar.

P. VIRGILII MARONIS

C O P A.

COPA Syrisca, caput Graia redimita mitella,
Crispum sub crotalo docta movere latus,
Ebria famosa saltat lasciva taberna,
Ad cubitum raucos excutiens calamos.
Quid iuvat aestivo defessum pulvere abesse ?
Quam potis es bibulo decubuisse toro !
Sunt cupae et calices, cyathi, rosa, tibia, chordae,
Et trichila umbriferis frigida arundinibus ;
En et, Maenalis quae garrit dulce sub antro,
Rustica pastoris fistula in ore sonat.
Est et vappa, cado nuper defusa picato,
Et strepitans rauco murmure rivus aquae.
Sunt etiam croceo violae de flore corollae,
Sertaque purpurea lutea mixta rosa,
Et quae virgineo libata Achelois ab amne
Lilia vimineis attulit in calathis.
Sunt et caseoli, quos iunceae fiscina siccat ;
Sunt autumnali cerea pruna die,
Castaneaeque nuces et suave rubentia mala ;
Est hic munda Ceres, est Amor, est Bromius.
Sunt et mora cruenta, et lentis uva racemis,
Et pendet iunco caeruleus cucumis.
Est tuguri custos, armatus falce saligna.
Sed non et vasto est inguine terribilis.
Huc Calybita veni : lassus iam sudat asellus :
Parce illi : vestrum delictum est asinus.
Nunc cantu crebro rumpunt arbusta cicadae ;
Nunc viridis gelida sepe lacerta latet.
Si sapis, aestivo recubans te proluet vitro,
Seu vis crystallo ferre novos calices.

Eia age pampinea fessus requiesce sub umbra,

Et gravidum roseo necte caput strophio,
Formosus tenerae decerpens ora puellae.

Ah pereat, cui sunt prisca supercilia !
Quid cineri ingrato servas bene olentia sarta ?

35

Anne coronato vis lapide ista tegi ?
Pone merum et talos ! Pereat, qui crastina curat !
Mors aurem vellens " Vivite " ait " venio. "

P. VIRGILII MARONIS

MORETUM.

IAM nox hibernas bis quinque peregerat horas,
Excubitorque diem cantu praedixerat ales :
Simulus exigui cultor cum rusticus agri,
Tristia venturae metuens ieiunia lucis,
Membra levat sensim vili demissa grabato, 5
Sollicitaque manu tenebras explorat inertes,
Vestigatque focum, laesus quem denique sensit.
Parvulus exusto remanebat stipite fumus,
Et cinis obductae celabat lumina prunae.
Admovet his pronam submissa fronte lucernam, 10
Et producit acu stupas humore carentes,
Excitat et crebris languentem flatibus ignem.
Tandem concepto tenebrae fulgore recedunt ;
Oppositaque manu lumen defendit ab aura,
Et reserat casulae, quae praevidet, ostia clavi. 15
Fusus erat terra frumenti pauper acervus :
Hinc sibi depromit, quantum mensura patebat,
Quae bis in octonas excurrit pondere libras.
Inde abit adsistitque molae, parvaeque tabella,
Quam fixam paries illos servabat in usus, 20
Lumina fida locat ; geminos tum veste lacertos
Liberat, et, cinctus villosae tegmine caprae,
Praeverrit cauda silices geminumque molarem.
Advocat inde manus operi, partitus utrimque :
Laeva ministerio, dextra est intenta labori. 25
Haec rotat assiduis gyris et concitat orbem :
Tunsa Ceres rapido silicum decurrit ab ictu.
Interdum fessae succedit laeva sorori,
Alternatque vices. Modo rustica carmina cantat,
Agrestique suum solatur voce laborem ; 30

Interdum clamat Cybalen. Erat unica custos,
 Afra genus, tota patriam testante figura,
 Torta comam, labroque tumens et fusca colore,
 Pectore lata, iacens mammis, compressior alvo,
 Cruribus exilis, spatiosa prodiga planta ; 35
 [Continuis rimis calcanea scissa rigeabant.]
 Hanc vocat atque arsura focis imponere ligna
 Imperat et flamma gelidos adolere liquores.
 Postquam implevit opus iustum versatile finem ;
 Transfert inde manu fusas in cribra farinas 40
 Et quatit : ac remanent summo purgamina dorso,
 Subsedit sincera foraminibusque liquatur
 Emundata Ceres. Laevi tum protinus illam
 Componit tabula, tepidas super ingerit undas ;
 Contrahit admixtos tum fontes atque farinas, 45
 Transversat durata manu, liquidoque coacto
 Interdum grumos spargit sale. Iamque subactum
 Laevat opus, palmisque suum dilatat in orbem,
 Et notat impressis aequo discrimine quadris.
 Infert inde foco—Cybale mundaverat aptum 50
 Ante locum—testisque tegit, super aggerat ignes.
 Dumque suas peragit Vulcanus testaque partes,
 Simulus interea vacua non cessat in hora ;
 Verum aliam sibi quaerit opem, neu sola palato
 Sit non grata Ceres, quas iungat, comparat escas. 55
 Non illi suspensa focum carnaria iuxta,
 Durati sale terga suis truncique, vacabant :
 Traiectus medium sparto sed caseus orbem,
 Et vetus adstricti fascis pendebat anethi.
 Ergo alium molitur opem sibi providus heros. 60
 Hortus erat iunctus casulae, quem vimina pauca
 Et calamo recidiva levi munibat arundo,
 Exiguus spatio, variis sed fertilis herbis.
 Non illi deerat, quod pauperis exigit usus :
 Interdum locuples a paupere multa petebat. 65
 Nec sumtus erat illud opus, sed regula curae.
 Si quando vacuum casula pluviaeve tenebant.
 Festave lux, si forte labor cessabat aratri ;
 Horti opus illud erat. Varias deponere plantas
 Norat, et occultae committere semina terrae, 70
 Vicinosque apte cura submittere rivos.
 Hic olus et late fundentes brachia betae

Fecundusque rumex malvaeque inulaeque virebant,
 Hic siser et capiti nomen debentia porra,
 [Hic etiam nocuum capiti gelidumque papaver,] 75
 Grataque nobilium requies lactuca ciborum,
 Et gravis in latum demissa cucurbita ventrem.
 Verum hic non domini—quis enim contractior illo?—
 Sed populi proventus erat, Nonisque diebus
 Venales humero fascēs portabat in urbem : 80
 Inde domum cervice levis, gravis aere, redibat,
 Vix umquam urbani comitatus merce macelli.
 Cepa rubens sectique famem domat area porri,
 Quaeque trahunt acri vultus nasturtia morsu,
 Intubaque et Venerem revocans eruca morantem. 85
 Tunc quoque tale aliquid meditans intraverat hortum,
 Ac primum, leviter digitis tellure refossa,
 Quatuor educit cum spissis allia fibris ;
 Inde comas apii graciles rutamque virentem
 Vellit et exiguo coriandra trementia filo. 90
 Haec ubi collegit, laetum consedit ad ignem,
 Et clara famulam poscit mortaria voce.
 Singula tum capitum nodoso cortice nudat,
 Et summis spoliāt coriis, contemtaque passim
 Spargit humi atque abicit ; servat cum gramine bulbum. 95
 Tinguīt aqua, lapidisque cavum demittit in orbem.
 Hinc salis adspersit micas ; sale durus adeso
 Caseus adicitur ; dictas super ingerit herbas.
 Et laeva vestem setosa sub inguina fulcit ;
 Dextera pistillo primum fragrantia mollit 100
 Allia, tum pariter mixto terit omnia succo.
 It manus in gyrum : paullatim singula vires
 Deperdunt proprias ; color est e pluribus unus,
 Nec totus viridis, quia lactea frusta repugnant,
 Nec de lacte nitens, quia tot variatur ab herbis. 105
 Saepe viri nares acer iaculatur apertas
 Spiritus, et simo damnat sua prandia vultu ;
 Saepe manu summa lacrimantia lumina tergit,
 Immeritoque furens dicit convicia fumo.
 Procedebat opus ; nec iam salebrosus, ut ante, 110
 Sed gravior lentos ibat pistillus in orbes.
 Ergo Palladii guttas instillat olivi,
 Exiguique super vires infundit aceti,
 Atque iterum commiscet opus, mixtumque retractat.

Tum demum digitis mortaria tota duobus
Circuit, inque globum distantia contrahit unum,
Constet ut effecti species nomenque moreti.
Eruit interea Cybale quoque sedula panem :
Quem laetus recipit manibus, pulsoque timore
Iam famis, inque diem securus Simulus illam,
Ambit crura ocreis paribus, tectusque galero
Sub iuga parentes cogit lorata iuencos,
Atque agit in segetes, et terrae condit aratrum.

115

120

NOTES ON THE BUCOLICS.

ECLOGUE I.—TITYRUS.

ARGUMENT.—This Eclogue is in the form of a dialogue between two rustics. Melibœus has been turned out of his farm, and appears driving his goats in search of a new home, when he sees Tityrus peacefully reposing under the shade of a tree. Tityrus relates the manner in which he obtained his prosperity: he went to Rome for the sake of procuring his liberty, and gained from his master permission to feed his flock in safety (v. 45). Melibœus laments his own bitter fate, and denounces the rapacity of those veteran soldiers who have been let loose upon the country people.

The commentators say, that in this Eclogue there is a direct allusion to the fortunes of Virgil himself. After the defeat of Brutus and Cassius, the veteran troops were presented with lands as a reward for their services. In many cases these lands had belonged to partisans of the defeated faction; and much misery was brought upon those who were thus dispossessed of their property. The people about Mantua and Cremona—among them Virgil himself—suffered considerably.

It would seem that, upon the advice of Asinius Pollio, governor of Gallia Transpadana, he went to Rome and recovered his lands by the favour of Octavianus Cæsar (afterwards called Augustus). If this account be correct, we may infer that Virgil wrote this Eclogue, to commemorate the circumstance, and to testify his gratitude.

1. *patulæ fagi*, "of the spreading beech-tree." So *σκιερὴν ὑπὸ φηγόν*, Theocritus, XII. 8.—*Patulus* is derived from *patere*, "to lie flat, to lie open." [Compare the English "flat," German "platt," and Greek *πλατύς*.] The termination *ulus* is found in some adjectives derived from verbs, as *bibulus*, "drinking, fond of drink;" *credulus*, "trustful;" *garrulus*, "chattering;" *gerulus*, "carrying."—*Fagus* seems to be the same with the Greek *φηγός*; but modern critics explain the latter word to mean a kind of oak.

2. [*silvestrem tenui*. It is very common in Virgil to find two adjectives and two substantives in the same line: the position of these adjectives and substantives is worth notice. Sometimes, as here, the two adjectives are together; at other times the adjectives and substantives are intermingled. Compare v. 50, 51:

Non *insueta* graves tentabunt *pabula* fœtas,
Nec mala *vicini* pecoris contagia lædent.

In the fourth eclogue there is a great variety of instances.]—*tenui avenâ*, "on the slender reed-pipe." Cf. v. 10, "*calamo agresti*." *Avena* meant, originally, "oats;" then "the stem of oats;" and hence "the stem used in making shepherds' pipes." There may have been a single pipe, or a collection of reeds, as in the Pan's-pipe, or Pandean pipe. Compare the Latin *fistula*, and Greek *σὺρυξ*.

3. *meditâris*. Here the verb *meditari* may mean, "to think upon, as in composing a new song," or "to practise, to play over." The latter sense is not uncommon. So Cic. de Or. I. lxi. 260, (Demosthenes) "*perfectit meditando, ut nemo planius eo locutus putaretur*," and Demosthenes remedied his defective utterance, not by "thinking," but by "practice." According to these two meanings, we must translate, "you court the woodland muse," or "you practise the woodland song."

4. *fuginus*, "we fly from, we fly as exiles." The Greek *φεύγειν* is often used with reference to exiles. So *ἡγγέλθη δτι φεύγοιεν οἰκοῦνεν ὑπὸ τοῦ δήμου*, Xen. Hell. I. i. 27.—*lentus*, "easy, at your ease, comfortable." The word seems originally to mean "supple, limber, flexible," and also "tough, lasting;" and hence "slow, immoveable." Cf. v. 25, "*lenta viburna*;" Ecl. III. 38, "*lenta vitis*;" Georg. II. 12, "*lentæ genistæ*."

5. *resonare Amaryllida*, "to ring again with Amaryllis." *Resonare* is generally accompanied with the ablative of the thing which causes sound, as *resonare strepitu, plausu*, &c. Here we have the accusative of the name re-echoed. Propertius (I. xviii. 31) even uses the nominative: "*resonant mihi Cynthis silvæ*."—*Amaryllida* is the Greek form of the accusative.

6. *hæc otia*, "this ease," i.e. this repose and tranquillity. The plural is used poetically for the singular. The god alluded to is Augustus Cæsar; and Virgil represents his own fortunes by the happiness of Tityrus. Note the emphatic use of "*ille*" in the following lines: "*ille mihi semper deus*;" "*illius aram*," &c.; "*ille meas errare boves*."

8. *imbuet*, or *inbuet*, "shall imbue," i.e. shall soak or bedrench. So *imbuti sanguine gladii*, "swords dripping with blood:" *sanguis novus imbuat arma*, Æn. VII. 554.

10. *quæ vellem*, "whatever I like." The subjunctive mood gives an indefinite character to the phrase. But the use of the *tense* affords matter for thought; for as *permisit* may be translated "he permitted," or "he has permitted," "*permisit ludere quæ vellem*" ought to mean "he permitted me to play what I liked;" whereas "he has permitted me to play what I like," should be "*permisit ludere quæ vèlim*." Now *vèlim* would not suit the metre; yet the sense requires "what I like," and not "what I liked." The student may explain this as he chooses; but that *present* time is referred to may be conclusively inferred from the words "*ut cernis*."

12. *usque adeo*, "even to this point."—*usque* means "all the way;" *usque a mari*, "all the way from the sea;" *usque Romam*, "all the way to Rome;" *usque ad eum finem*, "all the way to that end;" and so on in point of time, *usque a Romulo* and *usque ad Romulum*. *Adeo* is properly *ad-eo*, "to that," and means "to such a degree, to such a pitch." The original form may have been *ad-eom*, or perhaps *ad-eod*; for *eod* was the old form of *id*.

turbatur, "disturbance is going on," referring to the confusion caused by the recent civil wars. Cf. v. 71—73. Horace constantly refers to the same subject. Both Virgil and Horace regarded Augustus as the saviour of his country. Note the use of the passive impersonal *turbatur*; and cf. Juv. III. 200, *gradibus trepidatur ab imis*, "all is hurry and confusion at the bottom of the stairs."

13. *protenus*, "forward, straight on;" here used with reference to space, but more commonly applied to time in the sense of "forthwith, immediately."

14. *gemellos, spem gregis . . . reliquit*, "she left twins, the hope of the flock." Boys are often puzzled by this passage, because of the interjection *ah!* which seems to break the connexion of the sentence. The accusative *gemellos* is governed by *reliquit*, and *spem gregis* is put in apposition with *gemellos*. It is common to find a noun of multitude placed in apposition with a substantive in the plural. So v. 75, "*Ite meæ, felix quondam pecus, ite capellæ*;" and Georg. IV. 167, "*ignavum fucos pecus a præsepibus arcent*."

15. *connixa*, "having yeaned with many throes;" literally, having struggled hard.

16. *læva*, "left-handed," i. e. awkward, foolish. So Hor. A. P. 301, *O ego lævus, qui purgor bilem sub verni temporis horam*, "Oh! what a fool I am to take medicine for the bile in spring."

17. *de cælo tactas*, "smitten from heaven," i. e. by lightning. The ancients thought that disasters caused by lightning were marks of the divine displeasure. Cf. Liv. XXV. 7, "*Tempestates fœdæ fuere: tacta de cælo multa*." Id. XXIX. 14, "*duos soles visos, et nocte interluxisse, . . . et multis locis murum de cælo tactum*." Aristophanes (*Clouds*, v. 400) ridicules this notion, and says that Jupiter sometimes strikes his own temples and the oak-trees: but yet the oaks could never have offended him; *they* could not have forsworn themselves:

ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει, καὶ Σούνιον ἔκρον Ἀθηνῶν,
καὶ τὰς δρῦς τὰς μεγάλας τί παθών; οὐ γὰρ δὴ δρῦς ἐπιорκεῖ.

18. *sæpe*, &c. This verse is rejected by the editors as not being found in the oldest manuscripts. Cf. Ecl. ix. 14, and Plaut. *Asin.* II. i. 14, *picus, cornix est ab lævâ; corvus, parra ab dexterd*, "the woodpecker and the crow are on the left; the raven and the owl upon the right."

19. *iste deus qui sit*, "who that god of yours is." The subjunctive mood here marks an indirect question. The direct question would be, "*Iste deus quis est?*"—*iste* is a demonstrative pronoun pointing to a person addressed: "that of yours," "that near you." The old grammar rule is worth remembering: "*hic qui apud me est, iste qui apud te est, ille qui apud illum est*." Refer to Young's *Latin Delectus*, p. 93.

22. *quo . . . depellere*, "whither we are accustomed to drive down our tender lambs."

24. *noram*, "I knew;" contracted for *noveram*. *Novi*, originally *gno-vi*, "I know," has the force of a present tense; and consequently *noveram* is equivalent to a past-imperfect.

26. *lenta inter viburna*, "among the pliant wayfaring-trees," i. e. among the pliant shrubs. The dictionaries say that *viburnum* is a shrub

called the "wayfaring-tree." Compare *alb-urnum*, "sap-wood," and *lab-urnum*, "the bean trefoil."

28. *cera tamen resperxit*, and v. 30, *resperxit tamen*, "late (as she was) still she looked upon me . . . still she *did* look upon me." He gained his liberty at last, though by this time he was somewhat of a "grey-beard."

29. *Candidior*, &c., "after that my beard fell whiter to my shaving;" literally, to me shaving. So Juv. I. 25, *quo tondente gravis juveni mihi barba sonabat*, "under whose shaving my manly beard sounded crispy." Juvenal is speaking of the speedy rise of upstarts at Rome, and means to say, that even some barbers who had shaved him in his manhood were now fine folks, and rolling in wealth.

33. *cura peculī*, "care of my savings." The *peculium* was the amount of private property which slaves were allowed to retain, independently of their masters. The explanation given by Heyne is, that Tityrus was actually a slave, and that during his love for Galatea he had not been able to hoard his *peculium*, in order to purchase freedom from his master; but that his love for Amaryllis was of a more prudent character, and induced him to save money. This seems rather prosaic to our modern notions of pastoral poetry; for example, in such writers as Shenstone, Slavery means the subjection to love, and Freedom signifies the power of shaking off that subjection. But if we give a fair interpretation to the words *libertas*, *peculium*, and *servitio* (v. 41), all which are terms of Roman law, we cannot refuse to accept Heyne's explanation.

37. *mirabar*, &c., "Oh, I was wondering, Amaryllis, why you were sorrowfully calling upon the gods, and (who it was) for whom you were allowing the fruits to hang upon their trees." In the absence of Tityrus at Rome, Amaryllis was in sorrow; and now Melibœus finds the meaning of all that grief.

38. *sud in arbore*, "upon their tree;" singular for plural. As to the use of *sua*, compare Georg. II. 82, where the poet speaks of grafting:

Exiit ad cœlum ramis felicibus arbos,
Miraturque novas frondes, et non sua poma.

41. *quid facerem?* "what could I do?" Cf. Juv. III. 41, *quid Romæ faciam?* "what can I do at Rome?"

42. *nec tam præsentēs*, &c., "nor gods so propitious." "*Hercules tantus, et tam præsens habetur deus*," Cic.

43. *illum juvenem*. The Romans applied the term *juvenis* to persons between twenty and forty years of age. We might translate it, "that man,"—hardly "that youth." The term *adolescentes* was applied to youths.

44. *quotannis bis senos dies*, "twelve days every year." Spohn thinks that we should not understand twelve successive days, but once a month.

46. *pueri*, "my boys." It was remarked that when the present Emperor of Austria came to the throne, though he was almost a boy himself at the time, he addressed the soldiers of his army as "*Kinder*" (children); using this term by way of condescension or endearment.

submitte tauros. Some explain this, "put the bulls under the yoke;" but *submittere* as frequently means "to send up" as "to put

under." *Submittit terra flores*, Lucr. I. 8, "the earth puts forth flowers." Hence, in this passage, we may understand *submittite*, "raise, breed your oxen." Cf. Georg. III. 73, "quos in spem statuas submittere gentis."

47. *ergo tua rura manebunt*, "therefore your lands will remain yours." *Ergo* is "on this account, accordingly, consequently," i.e. in consequence of the favour and protection of your patron.—Wagner says that *tua* is emphatic, and that a stress must be laid upon that word rather than upon *manebunt*, implying that no veteran soldiers will have a right to come and say, "Depart! these lands are not yours, but mine:" and he compares Ecl. IX. 4, "ut possessor agelli diceret, *Hæc mea sunt, veteres migrate coloni*."

48. *quamvis lapis . . . junco*. Some commentators make *quamvis* the beginning of a new sentence, putting a comma at *junco*, and carrying on the phrase, *non insueta . . . lædent*. But it seems better to take *quamvis*, &c., as qualifying the words *satis magna*, "large enough for you, although bare stones cover all the meadows, and the swamp covers them all with muddy rushes." The country mentioned is near the Mincius, which often overflows its banks, and lays the adjoining fields under water.—Note, that in translating from the poets, we are often obliged to render singular by plural, and plural by singular: so here we have turned *lapis* and *junco* into the plural number. If the reader objects to this, he may say, "Although bare stone covers all the meads, and swamp with muddy rush o'erspreads them all."

50. *insueta pabula*, "unwonted food." By the word "unwonted" we may understand "unwholesome;" so we often use the word *strange* as meaning something unpleasant or injurious. In the authorised version of the Bible, the word frequently occurs in this sense: "strange gods," "strange lips," &c.—*graves fætas*. Wagner translates this, "the sickly ewes;" for *fætas* may mean "pregnant, breeding, teeming," or it may mean "having just brought forth young." So also *graves* might have the sense of *gravidas*, "pregnant;" or it may mean "sickly." Now, if we take both words in the sense of "pregnant," we have a tautology; and the only possible meaning which remains is, "the sickly (females) which have just brought forth their young," and so "the sickly ewes."

51. *contagia*, from *con* and *täg*, the root of *tangere*, "to touch;" literally, "contact;" and then "unclean contact," "contagion." Note the lengthening of the vowel *a* in the root *tag*, and compare *contamen* for "contagmen," *contamino*, *contaminatio*.

52. *inter flumina nota*. Some commentators say that this is, "between the well-known rivers Mincio and Po," and they try to identify the exact position of the lands between those rivers; but then they are met by "*et fontes sacros*," which they would change to "*ad fontes sacros*." There seems no reason for this. Why not say, "Amid the well-known streams and sacred fountains?"

53. *frigus captabis opacum*. *Captare* is a frequentative verb, and is used in the sense of "trying to get, catching at, striving for, seeking earnestly." It is applied to hunters, fishermen, and fowlers. "*Tantalus captat flumina*," says Horace: "*Domitianus muscas captare solebat*," says Suetonius. It is also applied to orators and poets seeking for public applause.—*frigus opacum* is, "the shady cool," i.e. the cool

shade. Virgil speaks with great delight of lounging or sleeping beneath the shade of trees, as a protection from the summer's heat. Cf. Ecl. V. 70:

Ante focum si frigus erit, si messis in umbrâ.

And in Georg. II. 470, he mentions this pleasure among the delights of a country life:—

. . . at frigida Tempe
Mugitusque boum, mollesque sub arbore somni
Non absunt.

Compare also Ecl. II. 8:

Nunc etiam pecudes umbras et frigora captant.

54. *Hinc tibi . . . susurro.* These three verses have given great trouble to the commentators. They dislike *quæ semper*, which, they say, is bald and without force. Burmann proposed *quæ surgit*, or *quæ serpiit*. Many other changes and conjectures have been offered; but they have not improved the lines. Wagner takes them as they are, and after arguing that we should join *hinc* with *vicino ab limite*, he gives the following version:—"Hinc a vicino limite, sepes, quæ semper Hyblæis apibus florem salicti depasta (est), sæpe tibi levi (apum) susurro suadebit somnum inire." "Here, from your neighbour's boundary, the hedge, which always by Hyblæan bees has its willow flowers fed upon, will often by the gentle hum (of those bees) induce you to go to sleep." But we may remark, that *vicino ab limite* need not mean "from," but "on" or "at." This is a common meaning of *ab*. So, often in Cæsar, as Bell. Gall. IV. 17, *ab extremâ parte*, "at the end;" V. 32, *a millibus passuum circiter duobus*, "about two miles off," i.e. at a distance of about two miles. So *a fronte*, "in front;" *a tergo*, "at the rear," &c. Further, it is very common in Latin to place a correlative noun (the so-called *antecedent*) after the relative pronoun; as Cæs. Bell. Gall. V. 37, "Sabinus quos tribunos militum habebat, se sequi jubet;" and thus, here, *quæ sepes* is "the hedge which." If so, *quæ vicino ab limite sepes* must mean, "the hedge upon your neighbour's boundary, which," &c. It is questionable whether Wagner has any right to alter the words in translating. *Hinc* may mean, "from this side," or "on this side." Cf. Liv. I. xiii. 2.—*florem depasta* is, literally, "fed upon or devoured of its flowers," i.e. having its flowers fed upon. *Depascere* is, "to feed upon, to eat up." So Columella, "si hædi roscidas herbas depaverint;" and Georg. IV. 539, "qui tibi nunc viridis depascunt summa Lycæi:" and the accusative with the passive verb is not uncommon, particularly in the poets; as Horace, *stratus membra*, "having his limbs stretched;" and in Virgil even with an adjective, *os humerosque deo similis*, "in face and shoulders like a god."—We may translate the whole passage thus: "And here the hedge on your neighbour's boundary, which always has its willow flowers fed upon by Hyblæan bees, will with gentle hum invite you to go to sleep."—*salictum* is, properly, "a willow thicket." Compare *arundinetum*, *dumetum*, *fruticetum*, &c.

57. *frondator*, "the leafer," i.e. the leaf-stripper, the pruner. Compare *arbor-ator*, *fren-ator*, *lapid-ator*, and *vindemi-ator*. Hor. Sat. I. vii. 30.

58. *palumbes*. Besides the form *palumbes*, we find *palumbus* and *palumba*; and by the common interchange of *p* with *c*, we find the word appearing as *columbus* and *columba*.

62. *pererratis amborum finibus*, "having wandered over each other's lands."

63. *Ararim*. Objections have been raised that the river *Arar* or *Araris*, now the Saone, is a river of Gaul, and not of Germany, as the antithesis would lead us to expect. Others defend Virgil by saying that he purposely makes his shepherds ignorant of geography. Others maintain that after wandering through Germany, these Parthians might advance to the *Arar* in Gaul. But, after all, are we quite sure that no other river was called *Arar*? We have the *Aar* in Switzerland, which looks rather like it.

65. *at nos alii . . . pars*, "but some of us . . . others of us." The usual construction is *alii . . . alii*, or *pars . . . pars*; but sometimes the two constructions are mixed together. So Tac. Hist. IV. 23, "ut *alii* superstantes tamquam ex aggere præliarentur; *pars* intus occulti muros subruerunt."

67. *Britannos*. Cf. Hor. Od. I. xxxv. 29 :

Serves iturum Cæsarem in ultimos
Orbis Britannos.

68. *en, unquam*, &c. Cf. v. 72, "*en, quo discordia cives*," and v. 73, "*en, queis consevimus agros*." It is sometimes difficult to translate this interjection *en* in English; the French *voici* and *voilà* would often help a Frenchman out in his translation, but in English we are deficient in interjections and particles. In *Æn.* IV. 534, we find, *En, quid ago?* "well now, what am I doing?" Cf. Georg. III. 42, *En age, segnes rumpe moras*. *Ecl.* VIII. 7, *en erit unquam ille dies . . . en erit ut liceat . . .*? The lines 68—70 present some difficulty; first of all, we want to see what governs *patrios fines* and *culmen*, and then we wish to know the use of *post*. Some commentators join *post aliquot aristas*, which they translate "after some years," but this is a violent use of the word *aristas*. We must recollect that *post* may be used absolutely for *postea*, even though a very tempting accusative follows; as *Æn.* II. 216,

Post ipsum auxilio subeuntem ac tela ferentem
Corripiunt;

where we must translate "afterwards they seize himself." Heyne's explanation is this, that *mea regna* is in apposition with *patrios fines* and *culmen*, all being governed by *videns*, and he makes *aliquot aristas* dependent upon *mirabor*. "Well, well! shall I ever, a long time hence, (when seeing) my fathers' land, and the turf-heaped roof of my poor cabin, (shall I) hereafter, when I see these my kingdoms, have a few ears of corn to admire?" The following lines seem to support this interpretation; for the soldiers who were allowed to seize the confiscated lands, were notorious for allowing them to turn to waste.

71. *culta novalia*, "cultivated fields." In general *novalia* means "fallow lands," or "meadows;" here the epithet *culta* shows that ploughed land is intended.

73. *queis consevimus agros*, "for whose benefit have we sown our fields."—*queis* for *quibus*; we find the same use of the dative in Cic.

Sen. vii. 25, "nec vero dubitet agricola quamvis senex quærenti cui serat, respondere, diis immortalibus," &c.

74. *insere* may mean either "plant," or "ingraft." The verse is ironical; "Go on, Melibœus, plant (or ingraft) your pear-trees, set your vines in rows."

75. *felix pecus capellæ*. See note on v. 14.

76. *viridi projectus in antro*. See note on v. 53.

77. *dumosâ de rupe pendere*, "clinging to the bushy rock."

78. *me pascente*, "while I am their shepherd." So Ecl. IV. 78, "Arcadia iudice;" Ecl. II. 27, "te iudice;" and Juv. X. 122,

O fortunatam natam me consule Romam,

"under my consulship."

80. *poteras requiescere*. Some read *poteris*, but the best MSS. have *poteras*: "You might have rested," (?) or, "you might as well rest;" the latter interpretation is the more probable. Cf. Ovid, Met. I. 679, "at tu . . . hoc poteris mecum considerare saxo," where some editions read *poteris*. See also Hor. Od. I. xxxvii. 4, "nunc est bibendum; nunc ornare pulvinar deorum tempus erat."

82. *pressi lactis*, "of pressed milk," i.e. cheese.

ECLOGUE II.—ALEXIS.

1. *ardebat Alexim delicias domini*, "burned (with love) for Alexis, the darling of his master." Cf. Hor. Od. II. iv. 7,

Arsit Atrides medio in triumpho

Virgine raptâ;

and with the accusative, id. Od. IV. ix. 13, "non sola comptos arsit adulteri crines," &c.—*deliciæ* are "allurements, delights;" probably from *de*, and the root *lac*, "draw," which is found in *elicio*, *illicio*; hence the word is applied to beloved objects, or persons: "tu urbanus scurra, deliciæ popli," Plaut. Most. I. i. 14; "Titus amor ac deliciæ generis humani," Suet. Tit. i. 1. Cf. Ecl. IX. 22.

[*nec quid speraret habebat*. Here *quid* is not used poetically for *quod*, as Heyne thinks, nor is it an old form, as Voss supposes. Wagner has a long note upon the passage. He lays down a distinction between *habeo quod* and *habeo quid*. Thus, *habeo quod sperem*, "I have something to hope for;" *habeo quid sperem*, "I may perhaps have some hope;" *non habebam quod sperarem*, "I had no hope;" *non habebam quid sperarem*, "I knew not what I could possibly hope for." Perhaps the simplest explanation is to give *non habebat* the force of "he had not in his mind," "he could not tell," and so to make *quid speraret* an indirect question, like the common form *nesciebat quid speraret*.]

3. *cacumina*, "tree-tops," a word qualifying *fagos*,—as we should say, "with their shady tree-tops." *Cacumen* is the "sharp point of anything," Greek *ἀκμή*, with which compare *ἀκ-pov*, *ἀκ-pa*, &c. and

the Latin *acu-men*, *acu-tum*, *ao-ies*. Pott (Etym. Forsch.) defends the root *cac*, and compares the Sanscrit *sikhā*, "cacumen."

4. *incondita*, "ill put together, incoherent." Livy, IV. 20, uses the word with reference to rude, extemporaneous verses; "in eum milites carmina incondita canere." This is a good instance to show that the negative *in-* may have the force of ill-, evil-, &c. So *in-famis*, "ill-famed;" *in-tempestus*, "ill-timed, un-seasonable;" *in-fortunium*, "ill-luck, mis-fortune." The English *un-* is sometimes so used, and the German *un-* constantly so; as *Un-kraut*, "an evil weed;" *Un-glück*, "un-luck," i.e. ill-luck.

5. *montibus jactabat*. Instead of the dative, we have (Ecl. V. 62) *ad* with the accusative: "*voces ad sidera jactant*." The meaning is, that he was singing to the mountains and forests, and wearying all nature with his lamentations.

6. *nihil mea carmina curas*? "art thou utterly regardless of my songs?" *carmina* is the accusative governed by *curas*, and *nihil* is employed like many other neuter accusatives, as *id*, *quod*, *hoc*, *unum*, &c., without any direct government, and almost adverbially.

9. *spineta*, "the thorn-hedges." The termination *-etum* is commonly found with words which denote a collection of plants or trees; as *cescul-etum*, *dum-etum*, *frutic-etum*, *pin-etum*, *querc-etum*, *vin-etum*.—*lacer-tos*, "lizards." The usual form is feminine, *lacerta*; and *lacertus* generally means an "arm," or "shoulder." But the masculine is sometimes found in the sense of a "lizard." Cf. Georg. IV. 13,

Absint et picti squalentia terga lacerti.

10. *rapido aestu*, "with speedy haste;" literally, "with rapid glow." So Heyne explains it, "*vehemente, rapido cursu*."

11. *allia serpyllumque*, "garlic and thyme."

12. *tua dum vestigia lustrō*, "while I mark your footsteps." Cf. Æn. XI. 763, "*et tacitus vestigia lustrat*."

mecum raucis . . . resonant arbusta cicadis. Here *mecum* must mean, "in unison with me." Cf. Æn. I. 675,

Sed magno Æneæ mecum teneatur amore,

"let her be held, as I am, with great love for Æneas." So Æn. IV. 115, "*mecum erit iste labor*," "I will join in that work of yours." And Hor. Ep. I. vi. 67,

Si quid novisti rectius istis,

Candidus imperti; si non, his utere mecum.

"If you know anything better than those, frankly tell me; if not, use these as I do." For the ablative with *resonare*, see note on Ecl. I. 5.—*cicada* is translated "grasshopper," "tree-cricket," or "cagal;" it is an insect common in warm climates, and begins to sing during the heat of the day, from about ten o'clock in the morning. Cf. Georg. III. 327,

Inde, ubi quarta sitim cœli collegerit hora,

Et cantu querulæ rumpent arbusta cicadæ.

15. *fastidia*, "dislike, insolence;" literally, loathing. So Hor. Sat. II. iv. 78, "*magna movet stomacho fastidia*."

19. *despectus tibi sum*. Sometimes with passive participles we find a

dative instead of the preposition *ab* and an ablative; but if we wish to retain the force of the dative, we may translate here, "I am an object of contempt to thee."

nec qui sim quæris. See note on Ecl. I. 19, "*iste deus qui sit.*"

20. *dives pecoris*, "rich in cattle." Cf. *Æn.* IX. 26,

Dives equum, dives pictæ vestis et auri.

Also with an ablative: Hor. Sat. I. ii. 18,

Dives agris, dives positis in fœnore nummis.

22. *mihi . . . defit*, "fails me." The passive of *facere* is *fieri*; but in the compounds we meet with passive forms made in the usual way, *deficio*, *deficior*, &c. Thus Cæsar (*Bell. Gall.* VII. 50) says, "*quem vires deficiunt;*" and Bell. Civ. III. 64, "*quum gravis vulnere esset adfectus aquilifer, et a viribus deficeretur.*" But the old form of the passive is *deferi*: as Ter. Eun. II. ii. 12, "*nil defit tamen.*" We may further remark, that the active form *deficere* is often used in an intransitive sense; as Cæsar, *Bell. Gall.* III. 5, "*quum non solum vires, sed etiam tela nostris deficerent.*"

23. *quæ solitus sc. cantare*, "what (Amphion) was accustomed to sing."

24. *Amphion Dirceus*. Amphion was a king of Thebes, and the husband of Niobe: marvellous stories are told of the wonderful effects produced by the sound of his lyre; not only did the oxen follow him; but the very stones obeyed the strain. He is said to have killed himself for grief, because his children had been slain by Apollo and Diana. The sorrow of his wife Niobe formed a very tragic subject, which poets and sculptors worked out with great effect. *Dirce* was a relative of the family, who had ill-used Amphion's mother, Antiope; Amphion tied her to a bull, and allowing her to be dragged about till she died, he threw the body into a well, which took the name of "*Dirce.*" This well was near Thebes in Bœotia; and so the term "*Dircean*" is often used poetically for Bœotian. See Smith's Dict. Biog., art. Amphion; and cf. Ovid. Met. VI. 266—312.

in Actæo Aracyntho. The mountain Aracynthus which is best known was in Acarnania or Ætolia; but there is no evidence that Amphion was ever in that part of the country. Therefore the commentators maintain that the Aracynthus here referred to was upon the borders of Bœotia and Attica; and they explain *Actæo*, by saying that it alludes to an old name '*Aræala*, or the *Coast-land*, a name given to Attica, and derived from ἀκρῆ, "a shore, or promontory." Thus they say, that "*Actean Aracynthus*" means Aracynthus of Attica, or near Attica.

25. *nec sum adeo informis*, "nor am I so very unshapely:" here the negative *in* has the force of "ill;" "ill-shapen, un-handsome, ugly." See note on v. 4, *incondita*.

nuper me in littore vidi. This must mean that he saw himself reflected in the water; and objections have been raised, that there was no need to go to the sea-shore, and stand *in littore*, when a brook or lake would have served just as well, or perhaps better. The fact is that Virgil has borrowed from Theocritus (*Idyll.* VI. 34), and the only question is, whether Virgil has translated fairly, or whether he has spoiled the

passage in his rendering. The original is as follows: Theocritus is speaking of Polyphemus the Cyclops, and he says:

Καὶ γὰρ θὴν ὀδὸν εἶδος ἔχω κακὸν ὥς με λέγοντι.
 Ἦ γὰρ πρὸν ἐς πόντον ἐσέβλεπον, ἧς δὲ γαλᾶνα,
 Καὶ καλὰ μὲν τὰ γένεια, καλὰ δ' ἐμὴν ἅ μιν κῶρα,
 Ὡς παρ' ἐμὴν κέκριται, κατέφαινετο.

"For in good sooth, neither have I so villanous a countenance, as they say I have; for lately I was looking into the sea (and there was a calm), and beautiful seemed my chin, beautiful seemed my eye, as far as I could judge."

26. *placidum ventis*. This is an unusual expression. He means that the sea was calm: but there is some difficulty in the ablative *ventis*. The ablative may always be used where there is the sense of "motion from," or "freedom from" anything. And so here, the calmness was caused by freedom from wind. But Wunderlich would rather understand this as the ablative of the means "whereby," comparing *Æn.* V. 768, "*placidi straverunt sequora venti*;" in which passage the winds are represented as actually smoothing down the waters.

27. *judice te*, "if you were to be the judge." See note on *Ecl.* I. 78, *me pascente*.

28. *o tantum libeat tibi*, "oh, that you were only willing;" literally, "oh, that it only liked thee." The old form of *libet* was *lubet*, and we see the same root in *lubido*, and perhaps also in the German *lust*, English *list*, *lusty*, &c.

sordida rura, "a humble farm." *Sordidus* is, originally, "unclean, filthy," and then used for anything "low, mean, or humble." Cf. v. 44, "*quoniam sordent tibi munera nostra*."

29. *figere cervos*, "to shoot the stags." Cf. *Georg.* I. 308, "*tum figere damas*."

30. *gregem compellere*, "to drive the flock." So *Hor.*, *Od.* I. x. 18, uses the verb *coercere*:

... virgaque levem coarces
 Aurea turbam.

hibisco, "with a marsh-mallow rod," i. e., with a shepherd's crook. The plant *hibiscus* is said to be the *Althæa officinalis* of botanists.

32. *Pan primus*. Here Pan is described as the inventor of the Pan's-pipe, or Pandean pipe, the peculiar musical instrument of shepherds. It consisted of hollow stems, generally seven in number, fastened together with wax. These stems were of cane, reed, or hemlock, according to circumstances. Cf. *Ecl.* VIII. 24, "*Panaque qui primus calamos non passus inertes*." The Greek term was *σὺπρυξ*, and the Latin *flutula*. Cf. *Hor.* *Od.* IV. xii. 10:

Dicunt in tenero gramine pinguium
 Custodes ovium carmina fistulâ.

34. *trivisse labellum*, "to have rubbed your lip," i. e., with exercise, in learning to play upon the pipe.

35. *hæc eadem*, &c., "to learn this very art, what did not Amyntas do?" i. e., what labour did he spare in learning to play?

36. *disparibus cicutis*, "with unequal hemlock-stalks."

compacta, from *compingere* (*compegi*, *compactum*): the root is *pag*, perhaps the same with our *peg*, and the Greek *πηγ-* in *πηγνυμι*, 2 aor. *ἐπάγην*. So from *tag* we have *tangere*, from *frag*, *frangere*, &c.

38. *te nunc habet ista*: for the force of *ista*, see note on Ecl. I. 19, "*iste deus*." In this passage we may notice a nicety of the Latin language: when a person, in the act of making a present, speaks of it, he uses *hic* while the gift is in his own hand, but *iste* when the gift has been transferred to the person addressed. Compare Ter. And. I. v. 54, where Chrysis is represented as entrusting Glycerium to the care of Pamphilus:

Ego te per hanc dextram oro et ingenium tuum,
Per tuam fidem, perque hujus solitudinem
Te obtestor, ne abs te hanc segreges, neu deseras;
Si te in germani fratris dilexi loco,
Sive hæc te solum semper fecit maxumi,
Seu tibi morigera fuit in rebus omnibus,
Te isti virum do, amicum, tutorem, patrem.

The girl is *hæc* when in the hand of Chrysis, but she becomes *ista* when committed to the care of Pamphilus.

40. *Nec tutâ valle reperti*. He means that the finding of these young goats was accompanied with labour and danger: they were found "in no safe valley," but perhaps among the crags of the mountains. Heyne thinks that they may have been rescued from the wild beasts of the woods.

41. *sparsis albo*, "speckled with white."

42. *die*, "a-day, in the day." *Bina* is a distributive numeral, and means "two a-piece." He means that each of them, twice a-day, drains an ewe of her milk. For the use of *die*, cf. Ecl. III. 34, "*bisque die numerant ambo pecus*."

44. *et faciet*, "and she will do it," i.e. she will succeed in getting them from me.

46. *calathis*. This is the Greek word *κάλαθος*, "a basket," and used particularly to mean a flower-basket or fruit-basket. It is transferred to other things, as "a wine-cup," in Ecl. V. 71, "*vina novum fundam calathis*," &c.

47. *pallentes violas*. Most probably the "yellow violets." Cf. Ovid, Met. XI. 110, "*saxum quoque palluit auro*."

48. *bene olentis*, "sweet-smelling;" literally, "well-smelling," like the Greek *εὐώδης* and the German "wohl-riechend." Compare *graveolens*, *suaveolens*.—*Anethum* is the Greek *ἀνηθον*, "dill, anise."

49. *casâ intexens*, &c., "interweaving them with casia and other sweet herbs."

50. *calthâ*, "marigold."

51. *lanugine*. This word is derived from *lana*, "wool," and means the wool-like down of plants or of the cheek. Cf. Æn. X. 324, "*flaventem primâ lanugine malas*," &c. Compare the words *æro-ugo*, *alb-ugo*, *ferr-ugo*, *sals-ugo*. The *cana mala* are supposed to be quinces.

53. *cerea pruna*. Cf. Ovid, XIII. 818:

Prunaque non solum nigro liventia succo,
Verum etiam generosa, novasque imitantia ceras.

54. *proxima*, "placed near" (to the laurel). This must be the meaning of *proxima*, as we see from *sic posita* in the following line. The laurel (or bay-leaf) was often joined with the myrtle-leaf. Cf. Hor. Od. III. iv. 19:

. . . ut premerer sacra
Lauroque collataque myrto,
Non sine dīs animosus infans.

The two are mentioned together in Ecl. VII. 62;

Formosæ myrtus Veneri, sua laurea Phœbo.

56. *rusticus es*, "you are a boor, Corydon." Cf. Theocr. XX. 3, *βόκολος ὃν ἐθέλεις με κύσαι τάλαν*;

57. *nec si certas . . . concedat*, "nor, if you were to contend . . . would Iollas give him up." We have the present subjunctive followed by the present subjunctive, as in Ecl. IV. 58, "Pan mecum si certet . . . dicat se victum." Some MSS. read *concedet*; and if that be the reading, we might expect *si certas*, "nor, if you contend . . . will Iollas give him up." *Iollas* was the master of Alexis.

58. *floribus Austrum . . . immisi*, "I have let loose the sirocco upon the flowers;" a proverbial expression for "causing damage."—*Auster* is the dry hot wind called *sirocco* by the Italians.

61. *Pallas . . . ipsa colat*, "let Pallas dwell herself in the citadels which she has founded." Pallas is often mentioned as the tutelary goddess of cities, as of Troy, Athens, &c.: hence she is called *πολιεύχος*. The very fate of Troy depended upon the possession of her statue, called the Palladium.

63. *torra leæna*, &c. Cf. Theocr. Idyll. X. 30:

'Α αἰξ τὸν κύτισον, ὁ λύκος τὰν αἶγα διώκει,
'Α γέρας τώροτρον ἐγὼ δ' ἐπὶ τὴν μεμάνημαι.

64. *cytium*. This is the Greek *κύτισος*. It seems to mean a kind of clover. The word occurs in Ecl. I. 78, "*florentem cytium*."

65. *sua quemque*, "his own pleasure draws each man," i.e. every one is led by his own peculiar pleasures,—every man has his taste. The Latins are fond of joining *suus* with *quisque*. So, in the common proverb, *Suum cuique*, "let every one have his due;" and Æn. VI. 749, "*quisque suos patimur Manes*."

66. *aratra iugo suspensa*. When the plough was brought home from the field, the ploughshare was turned up, in order that the framework of the plough might drag along the road, like a sledge. In France, where the lands are greatly subdivided, ploughs are brought home in this manner, from a distance of two or three miles. Cf. Hor. Epod. II. 63:

Videre fessos vomerem inversum boves
Collo trahentes languido.

67. *duplicat umbras*. Cf. Ecl. I. 84.

70. *semiputata*, "half-cut, half-dressed." Corydon was a vine-dresser (*frondator* or *vindemiator*), and while musing upon love, he had been neglecting his work. Now the thought of time wasted comes rushing upon him.—*in ulmo*. Vines were trained, or, as the poets say, wedded

to elm-trees. Cf. Georg. I. 2, "ulmis adjungere vites." Sometimes poplars were so employed: Hor. Epod. II. 10, "vitium propagine altas maritat populos."

71. *Quin tu aliquid saltem potius . . . paras detexere.* "Why not rather set about weaving something at all events?" Three MSS. read *para*; if we read *paras*, we should put a mark of interrogation at *juncto*.

quorum indiget usus, "of the things which need requires." No antecedent to *quorum* is expressed, but we may supply a partitive genitive (*eorum*) after *aliquid*.

ECLOGUE III.—PALÆMON.

1. *Cujum pecus*, &c., "whose is this cattle? Does it belong to Melibœus?" *Cujus* is an adjective derived from the relative pronoun *quis*; it is often used by Plautus and Terence: as Plaut. Curc. I. ii. 18, "cuja vox sonat procul?" "whose voice sounds afar there?" id. Rud. II. iii. 2, "quoia (i.e. cuja) ad auris vox mi advolavit?" "whose voice has flown to my ears?" Ter. Eun. II. iii. 29, "quid, virgo cuja 'st?" "what, whose is the maiden?" i.e. to whom does she belong?—*Melibœi* is the possessive genitive.

2. *non*, &c. These two lines are a translation of Theocritus, IV. 1, 2:

B. Εἰπέ μοι, ὦ Κορύδων, τίνος αἱ βόες; ἢ ῥα Φιλάνδα;
K. οὐκ, ἀλλ' Αἴγωνος· βόσκειν δέ μοι αὐτὰς ἔδωκεν.

3. *Nesera*. Nesera is the name of his mistress.

4. *ne me sibi*, &c. "lest she prefer me to him." The conceit of Menalcas is purposely expressed, in order to annoy Damocetas, and provoke him to reply.

5. *alienus custos*, "a strange shepherd;" literally *alienus* means, one belonging to others; it may sometimes be translated by our word neighbour's, as in the well-known quotation from Sallust, "alieni appetens, sui profusus," "covetous of his neighbour's goods, lavish of his own."

custos, "a keeper or shepherd." So Pan is called "*custos ovium*," and "*armenti custos*."

6. *pecorū*. The dative of the person is found with verbs of taking away: Æn. III. 658, "cui lumen ademptum;" Plaut. Cas. III. v. 7, "eripite isti gladium." But in speaking of things or places we generally use *ex* or *ab* with an ablative, or the ablative alone, as Æn. IV. 579, "vagina eripit ensem."

7. *Parcius ista viris*, &c., "remember that those (remarks) of yours must not be cast so freely in the teeth of full-grown men." Here again *ista* is seen as the demonstrative pronoun used in addresses.—*viris*. There is a contrast between the manhood of Damocetas, and the youthful age of Menalcas.

8. *qui te*. The verb is omitted. Heyne supplies *corruperit*.—*transversa tumentibus hircis*, "while the bucks were looking askant." The

accusative *transversa* is used absolutely, that is, it does not depend immediately for its government upon any other word in the sentence, but is used almost as an adverb. Cf. *Æn.* V. 19:

Mutati transversa fremunt, et vespere ab atro
Consurgunt venti.

10. *tum credo quum me vidēre*, &c. Menalcas replies ironically, and with reference to some malicious conduct of his opponent. "Oh! I suppose it was at the time when they saw me cutting," &c.—*arbutum* is explained to mean "the shrub or small tree," to which the young vines were trained, and which some one had spitefully cut through.—*vidēre*, as the quantity shows, is the 3 pers. plur. of the perfect.

13. *quæ tu . . . et . . . dolebas*, et, &c., "which you both grieved for, when you saw them given to the boy, and," &c.: the accusative *quæ* depends upon *dolebas*, and denotes the object regretted.

15. *si non nocuisses . . . mortuus esses*. On this use of the subjunctive, see Key, Gr. § 1209—1213, compared with § 1153. And observe the use of the past perfect tense, as contrasted with that of the past imperfect, as in Ovid, *Met.* VII. 18, "*si possem, sanior essem*." In a passage of Phædrus (I. 3) the force of each tense may be noticed:

Contentus nostris si fuisses sedibus,
Et quod natura dederat voluisses pati,
Nec illam *expertus esses* contumeliam,
Nec hanc repulsam tua *sentiret* calamitas.

16. *fures*. Servius says that the word is here used as in the comic poets, for *servi*. Wagner takes it literally; "what can masters do, when thieves are so impudent?"

18. *excipere*. The imperfect infinitive, "catching, or trying to catch." The word is used in Phædr. I. 11, "*ut feras fugientes ipse exciperet*."—*Lycisca*, the name of the watch-dog.

19. *ille*, "that fellow yonder." He is addressing Tityrus, and of course *ille* refers to a third party, at some little distance from both.

20. *post carecta*, "behind the sedge-plots." *carex* is reed-grass, or sedge; *carectum*, "a place covered with sedge:" compare *filic-tum*, *frutec-tum*, *salic-tum*, and also the words in *-etum* quoted in the note on *Ecl.* II. 9, *spineta*.

21. *an mihi . . . non redderet ille, quem meruisset fistula caprum?* "Do you mean to say that he was not to give up to me the goat which (as I maintain) my pipe had won?" In this question we have the implied opinions of the two disputants, and so we may account for the subjunctive mood in each line. So Aristides, "*nonne ob eam causam expulsus est patria, quod præter modum justus esset?*"—"because (as they said) he was just beyond measure."

23. *si nescis*, "if you do not know, then I will tell you." Cf. Ovid, *Epist.* xx. 150, "*si nescis, dominum res habet ista suum*."

25. *tu illum?* The verb is omitted; we may supply *vicisti*.—*aut unquam*, &c. The question is *aut unquam tibi fistula fuit?* "had you ever a Pan's-pipe?" and *cerâ juncta* is merely an epithet equivalent to the Greek *κνυόδερος*, "wax-bound, joined with wax." The Latin language is poor in compounds, and here there is something peculiarly awkward in putting *cerâ* in one line, and *juncta* in the other. A pipe

well put together was considered as of some value, and not to be obtained by every one; and mention is particularly made of good pipes being "well-fitted," &c. In Theocr. VIII. 18, two shepherds agree to stake each "a nine-toned pipe, having white wax;" and id. I. 129, the books read,

Ἐνθ', ὧ' ναξ, καὶ τάνδε φέρ' εὐπάκτοιο μελίπρουν
Ἐκ καρῶ σύριγγα καλάν.

This is what Virgil means by his *cerâ juncta*, and he makes Menalcas say, "you never had a Pan's-pipe at all, and could only practise, bad at best, upon a squeaking reed (*stridenti stipulâ*)."

26. *in triviis*, "on the high-roads." A word often used in token of contempt. So Hor. Art. Poet.:

Ne velut innati triviis, ac pæne forenses;

and so Cic. Mur. vi. 18, "arripere maledictum ex trivio," "out of the street, from the mob."

28. *vis . . . : experiamur?* "are you willing that we try?" i.e. do you wish to try with me.—*quid possit uterque*, an indirect question, and consequently the verb is in the subjunctive mood. So v. 31, "dic, quo pignore certes."

29. *ego hanc vitulam*. Cf. Theocr. VIII. 14, *μόσχον ἐγὼ θησῶ*, &c. The whole passage is an imitation of Theocritus.—*vitulam* must mean "a young cow," as we see from the next line.

30. *binos fœtus*, "twin calves." Cf. Theocr. I. 25, *αἶγα διδυματόκον*, "a twin-bearing goat." The distributive numerals are often used of but two things when they match one another; as "*binos habebat scyphos*" (Cic.), "he had a pair of cups." Key, Gr. § 1067.

32. *non ausim*, "I should not dare," an old form of the subjunctive, common in the Comic poets. Compare *faxim* (i.e. *fac-sim*), and the phrase *haud crediderim*.

tecum, "with you," i.e. as you do. See note on Ecl. II. 12, "*mecum raucis*," &c.

34. *alter*, "one of the two, one or other of them." Both numbered the larger cattle, one or other of them counted the kids. Theocritus merely says, *τὰ δὲ μᾶλα ποθέσπερα πάντ' ἀριθμεῦντι*.

38. *lenta quibus*, &c. He means to say that on the cups there is carved workmanship, representing two statues, one of Conon, the other of an astronomer (Eudoxus or Aratus); and that these statues are adorned with the vine and ivy.—*torno facili*. Servius says that Virgil originally wrote *facilis*; but as an epithet seems to be required for *torno*, the editors have agreed to read *facili*.

39. *diffusos . . . corymbos*, "clusters spread by the pale ivy:" some translate *pallente* "darkling;" probably the pale green of the ivy is contrasted with the bright green of the vine-leaves. Compare the whole passage with Theocr. I. 29, &c.

40. *et quis fuit alter*, "and who was the other:" *alter* is used for "one of two," and often means the second, particularly in the phrases, *unus et alter*, *unus vel alter*. Cf. v. 34. Conon was a celebrated mathematician and astronomer; and the *alter* referred to is probably Eudoxus or Aratus.

41. *radio*; this may be explained of the "rod," with which the

ancient mathematicians used to demonstrate their problems; or it may be understood as the "radius of a circle."

46. *Orphea*, &c. The ancients related that Orpheus was so skilled in music, as to move inanimate nature. Cf. Hor. I. xii. 8:

Unde vocalem temere insecutæ
Orphea silvæ.

50. *Audiat hæc tantum*; while he is going to propose an umpire, a new speaker appears, Palæmon, who is at once called upon to hear and decide.

52. *quin age si quid habes*, "come on then, if you have anything," i. e., if you have anything worth hearing. Cf. Ecl. IX. 32, "*incipi, si quid habes*."

56. *et nunc omnis ager*, &c. He refers to the spring-time: so Bion, vi. 17, *ἐλαρι πάντα κύνει, παντ' ἐλαρος ἀδέα βλαστει*. See also the beautiful description of spring, Georg. ii. 323, &c.

59. *alternis*, "in alternate verses." This system of alternative or responsive song was called from the Greek, *Amœbæic*: so Theocr. VIII. 61, *δι' ἀμοιβαίων οἱ παῖδες χεῖσαν*; and Hom. II. I. 604. See also Ecl. VII. 19, "*alternos, Musæ, meminisse volebam*."

62. *Phæbo . . . lauri*. Cf. Ecl. VII. 62, "*sua laurea Phæbo*."

63. *suave rubens*: this is, in effect, a compound word. Compare *suave-olens*, and the note on Ecl. II. 48, "*bene olentis anethi*."

64. *malò me petit*, "attacks me with apples," i. e., throws apples at me. Cf. Ovid, Art. Am. II. 452, "*ille ego sim teneras cui petat ungues genas*."

65. *ante*, "before," i. e., before she hides herself in the willow-bushes. Cf. Cic. Verr. II. v. 34, "*quod si Cleomenes non tanto ante fugisset, aliqua ad resistendum ratio fuisset*."

67. *Delia*. The name of his mistress. Damoetas replies by calling his mistress by the name of *Venus*.

68. *paria . . . sunt munera*, "presents are already procured for my Venus:" he intends to present her with a dove, for he adds *namque*, &c. Cf. Theocr. V. 96, *κῆρὸν μὲν δώσω τῇ παρθένῳ ἀντίκα φάσσαν*.

69. *palumbes*. See note on Ecl. I. 58.—*congessere*: this word must be taken absolutely, or we may supply *nidum*; "have built their nest."

71. *altera*. If this word be strictly interpreted, it must mean, "a second ten:" see notes on vv. 34, 40: it is very rarely, if ever, that the Latins use *alter* for *alius*: still we may remark that in the parallel passage Theocritus uses ἄλλα, "others;" *δέκα μᾶλα φέρω . . . καὶ ἄλλων ἄλλα τοι οἰσῶ*, III. 10.

75. *si dum*, &c., "if while you chase the boars, I have to watch the nets." The *retia* are the nets used in hunting, and it was the duty of the attendants to carry them. Cf. Ovid, Art. Am. II. 189, "*sæpe tulit jussu fallentia retia collo*:" and Tibull. IV. iii. 11,

Sed tamen, ut tecum liceat, Cerinthe, vagari,
Ipsa ego per montes retia torta feram.

77. *Quum faciam*, &c., "when I shall sacrifice with a calf:" we find *facere*, like the Greek *ῥέζειν*, used in the sense of offering sacrifice: so Cic. Mur. xli. 90, "*Junonis Sospitæ, cui omnes consules facere necesse est*." The ablative is used to denote the victim wherewith the sacrifice

is offered.—*pro frugibus*: this refers to the offerings made for the crops. Cf. Georg. I. 345.

78. *me discedere flevit*, "she wept at my departure:" *fere* is often used with an accusative of the object bewailed, and sometimes with an objective clause, as Prop. I. vii. 18, "*agmina septem flebis in aeterno surda jacere situ*."

79. *longum vale*, "a long farewell." So we find *supremum vale*, "the last farewell." Compare Shakespeare, Hen. VIII. act iii. sc. 2, "Farewell, a long farewell, to all my greatness."—*vālē, vālē*; the last syllable is made short before the initial vowel of *inquit*; this is a rarity in Latin versification, but very common in Greek hexameters.

82. *depulsis*, "weaned;" literally "driven away," i. e., from the breast. We have the full expression in Ecl. VII. 15, "*depulsos a lacte agnos*;" and in Georg. III. 187, "*depulsus ab ubere matris*."

83. *fato pecori*. See note on Ecl. I. 50.

84. *Pollio*. The literary taste of Pollio is praised by Horace, Od. II. i. 11, "*grande munus Cecropio repetes cothurno*," &c.

85. *lectori vestro*, i. e., Pollioni.

86. *nova carmina*. Here *nova* may be understood to mean "not heard before." Cf. Hor. Od. I. xxvi. 10, "*hunc fidibus novis*," &c., and id. Od. III. i. 2, "*carmina non prius audita canto*."

87. *jam cornu petat*. See note on v. 64, "*malo me petit*."

90. *Bavium*, &c. Bavius and Mævius were two poets detested by Virgil and Horace. "Nam Mævius et Bavius pessimi fuerunt poetæ, inimici tam Horatio quam Virgilio." Servius.

91. *jungat vulpes*, &c. The verb *jungere* here means "to yoke for draught, or for the plough." The expression *mulgeat hircos* is likewise a satire upon useless labour. So Lucian, when ridiculing two long-winded philosophers, asks, if it does not seem that the one is milking a he-goat (ὃ δόκει τράγον ἀμέλγειν), and that the other is trying to catch the milk in a sieve?

92. *humi nascentia*, "which grow upon the ground;" i. e., ground-growing: a Greek would have made a compound word of this, as *χθονοτρεφής*, Æsch. Agam. 1407. We may note the distinction between the "ground-strawberry," and the fruit of the strawberry-tree.—*fraga* is neuter plural.

93. *frigidus anguis*. Cf. Ecl. VIII. 71.

95. *non bene creditur*, "you cannot well trust;" i. e., it is not well to trust. The same use of the passive impersonal is seen in Hor. Sat. II. iv. 21, "*aliis male creditur*." Cf. Juv. Sat. III. 92, "*sed illis creditur*," "but they get trusted."

96. *reice*. This word must be read as a dissyllable. It is sometimes stated to be a contraction from *re-jice*, but it may be explained as *re-ice*: the verb *icĕrĕ* being an old form of *jăcĕrĕ*, often used by Plautus; whence the passive participle *ictus*, the substantive *ictus*. Compare *amicio*, and *am-ictus*.

98. *si lac præceperit astus*, "if the heat shall have got the start of the milk," i. e., shall have previously dried it up.

100. *in ervo*, "among the vetches." The *ervum* was our "bitter vetch," a common food for cattle. The complaint "how meagre (*macer*) is my bull," &c., is found in Theocr. IV. 100, λεπτὸς μὲν καὶ ταῦρος δὲ πύρρῃχος.

103. *fascinat*, "bewitches." This looks like the Greek *βαρκαίνειν*, which means, "to use ill-words, to belie," and also to "employ evil spells."

104. *dic quibus*, &c., "tell me in what lands the space of heaven extends for no more than three ells." Heyne explains this rustic riddle of Damoetas, by supposing him to allude to the bottom of a well, where the view is limited by the circumference of the well's mouth.

106. *dic quibus . . . flores*; a reference is made to the fancy that upon the petals of the hyacinth the letters AI, AI ("alas, alas") may be traced, and that these letters were a lamentation for the death of Hyacinthus. Cf. Ovid, Met. XIII. 898,

Littera communis mediis pueroque viroque

Inscripta est foliis: hæc nominis, illa querelæ,

where Ovid refers the legend to Ajax (Greek Αἴας).—*inscripti nomina*: here the accusative depends upon the passive participle *inscripti*. See note on Ecl. I. 55, "florem depasta."

109. *et vitula*, &c. He means that both were worthy of the prize. Cf. Theocr. VI. 46,

Νίκη μὲν οὐδ' ἄλλος, ἀνδρῶσται δ' ἐγένοντο.

ECLOGUE IV.—POLLIO.

The poet commences by proposing to sing upon sublimer themes than those of ordinary pastoral poetry (v. 1—3), and then bursts out in the annunciation of a new era fraught with happiness to the world. A child shall be born, under whom the blessings of the golden age will be restored to mankind. The beginning of this new epoch will date from the consulship of Pollio (v. 11), and the depravity of the human race will gradually disappear. The boy, whose advent is promised, will eventually rule over a peaceful world (v. 17): but even at his birth all nature will rejoice, the earth will put forth her fairest flowers, while the wild animals will lose their natural ferocity, and all that is hurtful or poisonous will be destroyed (v. 18—25). As soon as this auspicious child has arrived at years of intelligence, there will be an increase of prosperity; although some few traces of former iniquity will remain (v. 26—36). But when he has attained the full age of manhood, there will be complete and unmingled happiness all over the world; every land will be adorned with the richest productions, no labour will be required on the part of man, but universal prosperity will be found (v. 37—45). The poet concludes by an earnest prayer that the blessed time may speedily draw nigh, that he may live to see it, and that he may be able to celebrate in verse the glories of the coming day.

Such is the substance of the Eclogue. The consulship of Pollio was in the year 714 U.C., or 40 B.C.; the consuls of that year being Cn. Domitius Calvinus and C. Asinius Pollio. In this year the peace of Brundisium was concluded between Cæsar Octavianus and Marcus Antonius, and Pollio had a share in bringing about that accommodation. Octavia, the sister of Octavianus, was married to Antonius, and some

critics think that her son Marcellus is referred to as the wonderful child, whose birth was to be the signal of a new era. Others suppose that Virgil alluded to Caius Asinius Gallus, the son of Pollio.

The Christian fathers and many modern divines have supposed that Virgil had a more general and a far higher reference; that he foretold the birth of one who was to regenerate the world. Lactantius maintained that Virgil had given a Sibylline prophecy of the birth of Christ (see Instit. VII. 24); and Bishop Lowth strenuously defends a similar theory. It has even been conjectured that Virgil had read the prophet Isaiah, in the Septuagint version. The reader may compare Isaiah, chapters IX., XI., XL. . . . XLV., and LII. . . . LXII.; and he will certainly find some striking resemblances.—Pope has imitated this Eclogue in his "Messiah," and has introduced the most telling passages from the Hebrew prophet.

1. *Sicelides Musæ*. The Sicilian Muses are spoken of as the friends of pastoral poetry. This kind of poetry flourished in Sicily: Theocritus, Moschus, and Bion, the most distinguished writers of Greek pastorals, either were born or resided in that island.—Virgil calls upon the Pastoral Muses to aid him while he attempts a higher strain.

2. *Arbusta humilesque myricæ*, "shrubs and lowly tamarisks." Cf. Plin. XIII. 37, "Myricen et Italia (fert) quam alii tamaricen vocant."

4. *ultima Cumæi*. See note on Ecl. I. 2, "silvestrem tenui:" the relative positions of the adjectives and substantives in this Eclogue are worth notice: we have, v. 7, "nova progenies cœlo alto;" v. 9, "toto gens aurea mundo;" v. 30, "duræ quercus roscida mella," &c. &c.—*Cumæi* refers to the famous *Sibylla* or Sibyl, a prophetess who was reported to have come from the East, and to have settled at Cumæ, in Italy: Æneas went to consult her, see Æn. VI. She is said to have offered the Sibylline books for sale to Tarquinius Superbus; see Gell. I. 19.—Virgil means to say that the latter days foretold by the Cumæan Sibylla have now arrived.—Suetonius tells us that under the early Roman Emperors there was a general curiosity about Sibylline predictions and other ancient prophecies; and that Augustus ordered two thousand books of prophetic pretensions to be burnt. Cf. Suet. Octav. 81.

5. *ab integro*; we find also *de integro*, *ex integro*, all used like *de novo*, meaning "anew, afresh."—The Greeks have one word to express the renewal of the "cycle," or epoch: they call it an ἀνακύκλωσις; sometimes also an ἀποκατάστασις. The idea was that the ages rolled for a certain time, and then made a fair start, and began over again. Probably the notion was borrowed from an astronomical observation of the stars returning to the same place in the heavens, which they had occupied the year before.

6. *Virgo*, "the maid." Astræa, the goddess of Justice, who lived on earth during the golden age, but was at length obliged to leave the society of men, on account of their perversity and wickedness; there was no living among such rascals. Cf. Ovid, Met. I. 150:

Victa jacet pietas; et virgo cæde madentes
Ultima cœlestum terras Astræa reliquit.

By the words *Saturnia regna*, he means the time when Saturn was king, before he was dethroned by his son Jupiter. That time is described as

a sort of golden age, abounding in all manner of happiness. See the description in Georg. I. 125, &c. II. 536, &c.

8. *Tu modo . . . casta Lucina*, "do but thou, O chaste Lucina." *Lucina* is a name applied to the goddess who presided over childbirth, and is given sometimes to Juno, at other times to Diana. In the present passage Diana seems to be alluded to, for her brother is immediately mentioned, "*tuus jam regnat Apollo*."—*nascenti puero fave*, "look with favour upon the boy at his birth." Note the use of the present imperfect participle *nascenti*, "when he is being born," as in v. 5, *nascitur*, "is coming into being." Cf. Hor. Od. IV. iii. 2,

Quem tu Melpomene semel
Nascentem placido lumine videris.

The superstition of the ancients drew omens from all the attendant circumstances of childbirth.

quo. This must mean "by whose agency;" it can hardly mean "in whose time;" and yet Heyne (ed. Wagner) asserts that there is nothing in the Eclogue to justify the notion that the boy is the founder (*auctor*) of the promised happiness.

11. *te consule*, "in thy consulship;" so below "*te duce*," "under thy guidance." Cf. Ecl. I. 78, "*me pascentes*;" and Ecl. II. 27, "*judice te*."—*decus hoc ævi*, "this glory of the age," for "this glorious age." It might be explained as an epithet of the child, just as Horace applies the word to Mæcenas, "*o et præsidium et dulce decus meum*," Od. I. 1, 2.

13. *si qua manent*, "if any such remain:" after *si* the neut. plur. of *quis* is *qua*, and not *quæ*.

14. *irrita*, "of no force, powerless." So in Roman law *testamentum irritum* was "a will which, being null and void, had no effect in point of law." *Irritus* is compounded of *in* and *ratus*. So Ter. Phorm. "*quod dictum, indictum est; quod modo erat ratum, irritum est*."

15. *ille, i.e.* "the boy." In these verses it is foretold that he will associate with gods and heroes, and rule over a peaceful, or rather a pacified world.—The participle *pacatus* implies that wars had been going on lately. Cæsar often uses the word when speaking of his conquests in Gaul.—*patriis* may be said of the boy's "father," or of his "forefathers" in general; but compare v. 26, "*et facta parentia*."

18. *munuscula*, "little gifts," suitable for a child, and an earnest of the rich blessings which were to follow.—*nullo cultu*, "without any tilling." So Hesiod, when speaking of the golden age, says, *καρπὸν δ' ἔφερε ζείδωρος ἀρουρα Ἀντομάτη πολλὸν τε καὶ ἄφθονον*.

19. *baccar*, sometimes written *bacchar*, a kind of fragrant plant, otherwise called *nardum rusticum*. The commentators cannot decide what particular plant this is. The Greek word *βάκκαρις* or *βάκχαρις* occurs, but the exact meaning of it is equally unknown. Cf. Ecl. VII. 27, where the plant is recommended as an amulet against evil spells.

20. *colocasia*. The *colocasium* (Gr. *κολοκάσιον*) or "Egyptian bean" was a beautiful plant, resembling a water-lily; it grew in the marshy districts of Egypt, and was esteemed a choice luxury for eating.

21. *ipsæ*, "of themselves, of their own accord." Cf. Cic. Div. I. 34, "*valvæ subito se ipsæ aperuerunt*;" id. de Off. I. xxii. 77, "*delapsa arma ipsa ceciderunt*." So below, v. 28, "*ipsa cunabula*," unless you prefer to translate it, "the very," &c.

23. *cunabula*. This may be rendered "the cradle," or "the birth-place." Cf. *Æn.* I. 105, "*mons Idæus ubi et gentis cunabula nostræ.*"

24. *herba veneni*, "the herb of poison," for "the poisonous herb." This use of the genitive for an adjective is very common in the Oriental languages, as, for example, in Hebrew "a tower of strength" means "a strong tower;" "the mountain of holiness" is "the holy mountain." Such expressions are constantly occurring in the Psalms of David.

25. *amomum*; the precise name of this plant has not been exactly ascertained: it is enough for us to know that it was an aromatic plant from which a fragrant balsam was prepared. It is described by Pliny, *XII. xiii.* 28: it occurs also in *Ecl.* III. 89, "*ferat et rubus asper amomum.*"

26. *facta parentis*. The commentators have puzzled themselves to know who this father was; but as they are not agreed about the identity of the son, still less can they ascertain the father; there is a various reading *parentum*, which gets over the difficulty without solving it.

27. *quæ sit virtus*, "what virtue (or manliness) is." Here we have the subjunctive in an indirect question. See note upon *Ecl.* I. 19, "*iste deus qui sit.*" *Virtus* is derived from *vir*, and means "manliness" in the highest sense, or, as Shakespeare calls it, "good manhood." Virgil intends to say that when he is first beginning to conceive manly thoughts and feelings, there will be a gradual development of prosperity upon earth.

28. *molli aristâ*, "with soft (or downy) awn." *arista* is properly the "awn" or "beard" of corn, and contains the same root as the German *æhre*, the Anglo-Saxon *æhher* or *ear*, and the English *ear* (of corn). The position of the adjective *molli* is emphatic, and implies that the awn will not be bristling as at present, but soft and downy.

30. *sudabunt*, "will sweat out, or exude." This transitive use of the verb occurs again, *Ecl.* VIII. 54, "*pinguia corticibus sudent electra myricæ.*"—*rosida*, "dew-like, dropping like dew."

31. *suberunt*, "will be lurking, or lingering." The phrase "*subest suspicio*" sometimes occurs; "there is a lurking suspicion."

32. *quæ tentare jubeant*, "such as will bid men try," &c. The subjunctive here denotes a consequence; there will yet be such traces of old iniquity as to make men follow their former pursuits.—*Thetis* was a sea-nymph, daughter of Nereus, and mother of Achilles. The word is here used poetically for "the sea."

34. *alter erit tum Tiphys*, "there will be then a second Tiphys." We have already seen that *alter* means "one of two," and it is often used to mean "the second." The ordinal numbers run, *primus, alter, tertius, quartus, &c.*; and *alter ego* means "a second self." *Tiphys* was the pilot of the ship *Argo*. For the story of the ship *Argo* and the Argonautic expedition, see Smith's *Biog. Dict.*, art. "*Argonautæ*," and compare Ovid, *Met.* VII.—*et altera quæ vehat*, &c., "and a second *Argo* to carry the chosen heroes." The subjunctive *vehat* denotes a purpose; in such instances the relative pronoun and a subjunctive mood may best be translated by the English infinitive.

37. *hinc*, "henceforth, hereafter." When the boy has arrived at complete manhood, there will not only be no war-ships, but even mer-

chant-ships will disappear; there will be no need for commerce, because each land will produce everything.

38. *cedet et ipse mari vector*, "even the very carrier will leave the sea," i.e. there will be no carrying of merchandise from one country to another. *Mari* is the ablative denoting motion from. We find *cedere e patriâ*, but also *cedere patriâ*, *cedere Italiâ*, &c.; and in commercial language *cedere foro*, "to quit the exchange," meant "to become bankrupt."

42. *mentiri colores*, "to counterfeit colours:" the accusative with *mentiri* occurs in Martial, Epigr. III. 43, "*mentiris juvenem tinctis capillis*," "you dye your hair and try to play the young man." Virgil in another passage speaks of dyeing wool as a defilement of its native purity. See Geo. II. 465, "*alba neque Assyrio fucatur lana veneno*," "nor is white wool bedyed with Syrian drug."

43. *ipse*. See note on v. 21, "*ipsæ*."—*suave rubenti*. See note on Ecl. III. 63, "*suave rubens hyacinthus*."

44. *jam murice, jam*, &c., "will tinge his fleece now with purple, now with saffron-coloured woad;" i.e., the wool as it grows upon the sheep's back will assume fanciful colours. Virgil is so anxious to do away with artificial dyeing, that he makes the gaudy colours grow naturally. Notice the use of *mutabit*: in general this verb is followed by the accusative of the thing given, and the ablative of the thing received, as *mutare porcos ære*, "to change pigs for money," i.e., to sell pigs: or sometimes conversely "to take in exchange," as Hor. Od. I. xvii. 1, "*sæpe Lucretilem mutat Lycæo Faunus*," i.e., leaves Lycæus and goes to Lucretilis. But in the passage of Virgil there is no exchange at all; the ram does not change his fleece for purple, but varies or tinges it with purple: and so Heyne explains it "*permutabit, tinget, inficiet*."

45. *sponte sua*, "of its own free will:" so we find *meâ sponte, tua sponte*, and still more frequently *sua sponte*. Cæs. B. G. I. 44, "*transisse Rhenum sese non sua sponte*:" Georg. II. 11, "*ipsæ sponte sua veniunt*." The use of *sponte* without a pronoun is to be found, but the addition of the pronoun is more common.—*sandyx* or *sandix*, Gr. *σάνδυξ* and *σάνδιξ*. The critics are not agreed about this word: in such a case, the best plan is to go back to the authority of the ancients themselves, and to take their evidence on matters of fact, putting aside all modern conjectures. Now Pliny tells us (Nat. Hist. XXXV. 22—23), that if you take *sandaraca* (red sulphuret of arsenic?), and expose it to heat, and then mix it with equal portions of red ochre, you make *sandyx*. Although, says he, I perceive that Virgil took it for a plant, in that line, "*Sponte sua sandyx pascentes vestiet agnos*." Thus, according to Pliny, *sandyx* is a chemical substance used in colouring, and he accuses Virgil of mistaking it for a plant. But Virgil does not actually call it such; he merely says that "*sandyx* will clothe the lambs;" though what he meant by *sandyx*, is rather difficult to guess.

46. *talia*, &c. Heyne interprets, "*Parcæ dixerunt suis fuis, O talia sæcla currite!*" The *Parcæ* or *Destinies* are represented as spinning the thread of human life, or the thread of fate: hence, when they allow their spindles to run quickly round, they are supposed to hasten the course of events. Compare Catull. LXIV. 328, "*currite ducentes subtemina, currite fusi*." Virgil gives a turn to the expression: he

makes the Destinies address their spindles and say, "Ages like these, run on!"

48. *aggredere*, &c. He invokes the boy, bidding him "enter upon his high honours."

49. *Jovis incrementum*, like the Greek *θρόνῳ Διὸς*.

58. *Pan etiam*, . . . *Pan etiam Arcadiâ*, "Pan, too, if with Arcadia for umpire, with me he should contend, Pan, even though Arcadia was umpire, would own himself conquered." It seems better to make *etiam* qualify *Pan* in the first line and *Arcadiâ* in the second. But this is a matter of taste.

60. *risu*. There are two interpretations of this word, "with a smile," or "by a smile," and the question is, whether the smile is that of the mother or the child. If "by a smile," it must be "by her smile," namely, the mother's: if "with a smile," it must mean the boy's. A critical friend has suggested that the latter interpretation would require *cum risu*; and v. 62, "cui non risere parentes," tells against it. It seems best to explain *risu* of the mother: "to recognise thy mother by her smile." But from the earliest times the interpreters have disputed over this passage, and written learnedly on both sides.

61. *tulerunt*. In this word the *e* is made short—*tülérunt*.

62. *Incipe*, &c. The poet foretells the future by alluding to what has not yet taken place: the parents are waiting to smile upon the boy, the gods will welcome him to their feasts, and a goddess will admit him to her couch.

63. *nec deus*, &c., "nor god hath deemed him worthy of a banquet, nor goddess of a couch." *dignari* governs an accusative of the person honoured, and an ablative of the thing wherewith he is honoured. So *Æn.* I. 335, "haud equidem tali me dignor honore:" ib. XI. 169, "quin ego non alió digner te funere." Cf. *Ovid*, *Met.* I. 194,

Quos quoniam cœlo nondum dignamur honore.

ECLOGUE V.—DAPHNIS.

ARGUMENT.—Two shepherds, Mopsus and Menalcas, challenge each other to a musical contest (v. 1—19): Mopsus begins and bewails the death of Daphnis (v. 20—44): Menalcas sings the heavenly life of Daphnis and his admission into the society of the gods (v. 56—80).

The death of Daphnis was a favourite subject with the pastoral poets (Cf. *Theocr.* Id. I.); as also was the death of Adonis. In each case the subject was the fate of a beautiful youth who came to an untimely end. The legend is supposed to be of Phœnician origin. So Milton says (*Paradise Lost*, Book I):

Thammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day;
While smooth Adonis from his native rock
Ran purple to the sea—supposed with blood
Of Thammuz yearly wounded.

The ordinary story about Daphnis is, that he was a Sicilian hero, who invented Bucolic poetry. He was beloved by a Naiad; but as he proved unfaithful to her, she struck him with blindness; and it is added, that while wandering about he fell from a steep rock and was killed. Different poets have told the tale in various ways, but the substance is always the same.

1. *cur non considimus*, "why do we not sit down," i.e., let us sit down.—*boni*, . . . *inflare* . . . *dicere*: the use of the infinitive after an adjective is borrowed from the Greek ἀγαθοὶ σφίλξειν, ἐσθλοὶ ἀείδειν. The one was skilled in playing upon the pipe, the other in singing.

2. *calamos* . . . *leves*, "the light reeds," which composed the *fistula* or Pan's-pipe.

4. *tu major*, i.e., *natus*, "thou art the older."

5. *sive sub umbras, sive antro*, &c., "whether we go under the shade or under a cave." The use of the dative occurs, also, in Georg. III. 418, "*tecto succedere et umbræ*."—*motantibus*. Some read *mutantibus*; others, *mutantibus*; but compare Ecl. VI. 28, "*motare cacumina*."

6. *adspice ut* . . . *racemis*. Professor Key has two remarks on this passage. He notices the use of the indicative for the subjunctive in an indirect question, comparing Terence's expression, "*vide ut discidit labrum*," "see how he has cut my lip open." (See Key, Gr. § 1197.) And he points out the use of *spargere* for *conspergere*: "Some transitive verbs, when compounded, slightly change their meaning, and thus have a changed construction; as *spargere aquam*, to sprinkle water; *conspergere aliquem aquâ*, to besprinkle any one with water. Only poets, and their prose imitators, use *spargere* in the sense of 'besprinkle.'" Ib. § 905.

9. *quid si idem certet*. Compare Ter. Heaut. IV. iii. 41, "*quid si nunc cælum ruat*."

11. *Alconis* . . . *aut Codri*. These seem to be fictitious names. But observe that *jurgia Codri* may mean either "abuse uttered by Codrus" or "abuse directed against Codrus;" like the "*injuriae Sabinarum*" of Livy.

15. *tu deinde júbato*, "then thou shalt order." This form of the imperative has often the force of a future. Cf. Ecl. III. 77, "*ipse venito*," "thou thyself shalt come."

16. *pallenti olivæ*. This must be translated "yellow" or "green," but certainly not "pale." Cf. Ecl. II. 47, "*pallentes violas*," and Ecl. III. 39, "*hederâ pallente*."

17. *salimca*, an unknown plant—perhaps the *nardus celtica*. Heyne.

20. *Daphnin flebant*, "were bewailing Daphnis." Cf. Ecl. III. 78, and note.

23. *atque deos atque astra*. Those who deny that *atque* . . . *atque* can be used for *et* . . . *et*, take *complexa (est)* as a verb, and make the first *atque* couple the two lines.—*vocat* is explained by Heyne as *invocat*; but Wagner understands it in the usual sense, "calls the stars cruel," quoting Ter. Ad. V. vii. 13, "*jam lepidus vocor*."

24. *non ulli*, &c. There are five spondees in this line, to mark the heaviness and grief of mind caused by the death of Daphnis. So, when the Cyclopes are wielding their sledge-hammers, we read (Georg. IV. 174),

Illi inter sese magnâ vi brachia tollunt.

26. *libavit*, "tasted." Cf. Georg. IV. 54, "*flumina libant*."

27. *Daphni tuum*, &c. This is a bold expression. The poet supposes that the mountains and woods repeat the groans of the lions. But he expresses it thus: "that even Punic lions groaned for thy decease, O Daphnis, mountains wild and woods relate." The mountains speak of what the lions did at some past time.

29. *Daphnis et Armenias*, &c. This yoking of tigers was one of the exploits of Bacchus, which is here attributed to Daphnis also.

30. *thiasos Bacchi*. The Greek word *thiasos* is "a company that marches dancing and singing;" and sometimes the word is used of "the feast or dance itself." Hence, some commentators translate this passage, "Daphnis was the first to lead on the Bacchic companies." While others say, "Daphnis was the first to introduce the Bacchic dances." Wagner strongly defends the latter version, and denies that *inducere* choream may be used for *ducere* choream.—In the following line (v. 31) we have a description of the *thyrsus*, which the bacchanals carried: it was a stick wreathed with ivy and vine leaves.

35. *Pales*, the tutelary deity of shepherds and cattle, called by some a god, by others a goddess. Virgil makes her feminine (Georg. III. i.), "*Te quoque, magna Pales*." The festival of this deity was called *Palilia*.

36. *grandia quibus*, &c., "oft in the furrows to which we have consigned big barley, the luckless darnel and barren oats spring up." This is meant as another proof that all nature mourns for the death of Daphnis.—*grandia*: the largest corns were selected for sowing. Cf. Georg. I. 193—199.—*hordea*. Cf. Ecl. I. 317, where again the word occurs in the plural. It is said that Bavius, a contemporary poet, ridiculed Virgil for using the plural *hordea*, instead of the singular. Has Bavius said anything about Virgil's ambiguity and repeated want of clearness?

39. *paliurus*. Greek *παλιουρος*: a kind of thorny shrub, commonly called Christ's thorn, Ger. *Christsdorn*.

40. *spargite*, &c., "bestrew the ground with leaves, bring a shade over the fountains." See note on v. 7, "*sparsit racemis*."—*inducere* may be used with an accusative and dative, as here, "to bring one thing over another;" and so Ovid, Met. VII. 642, "*humanam membris inducere formam*;" or it may have an accusative and ablative, "to overlay one thing with another," "*inducere postes pice*" (Plaut.), and "*scuta pellibus inducere*" (Cæs.). The simplest explanation of this passage is, that the tomb of Daphnis was near a fountain, and trees were to be planted around, which would form a pleasant shade.

48. *calamis*. Cf. v. 2.—*æquiparas*, "you equal, you are a match for."

49. *alter ab illo*, "second to him," literally, "reckoning from him." Cf. Ecl. IV. 34.

51. *tollemus ad astra*, "we will raise to the stars," i. e., either "we will praise him heaven-high," as v. 43, "*usque ad sidera notus*;" or "we will make a god of him and celebrate his apotheosis."

54. *puer ipse*, i. e., Daphnis.—*ista carmina*, "that song of yours."

56. *Candidus*, &c. Daphnis is here represented as a god, looking down upon this lower world, and dispensing favours among the shepherds and husbandmen.—*inovelum*, "to which he was not yet accustomed."

61. *bonus*, "benignant, beneficent." So v. 65, "*sis bonus*;" and *Æn.* XII. 647, "*vos, O mihi Manes, este boni*."—*otia*. Cf. *Ecl.* I. 6.

63. *intonsi* = *incædvi*, "not cut," and so, covered with wood.

64. *carmina sonant*, "re-echo the songs." Cf. *Hor. Epod.* IX. 5, "*sonante mixtum tibiis carmen lyrâ*."

66. *duas, altaria*. The old reading was *duoque altaria*, and some read *duo altaria*. The reading of the text is accepted by the critics, and they explain it thus: that *ara* is the general name for an altar, but *altare* is an altar for burnt sacrifice; then they take *altaria* as used in apposition with *duas*: "see, here are four altars—lo! two for thee, Daphnis, and two high altars for Phœbus." We see from the following lines that Daphnis was to be honoured, not by burnt sacrifice, but by libations of milk, oil, and wine.

70. *ante, &c.*, "before the fire, if cold it be; if harvest, 'neath the shade."

71. *vina Ariusia*. So called from Ariusia a district in the island of Chios.—*calathis*, "from the wine-cups or wine-jars:" the word occurred in *Ecl.* II. 46, in the sense of "baskets;" it is also used for a "milk-pail." Cf. *Georg.* III. 402.

80. *damnabis*. In a legal sense *damnare* means "to bind or oblige," as, for instance, by last will and testament, to bind the heir to the performance of a certain act, and then it is used generally, "to oblige any one to perform an act;" and it may have an ablative case denoting the act. So *Lucr.* IV. 1179, "*stultitiâque ibi se damnet*,"—where, however, some read *stultitiæ*. The meaning of the passage is that Daphnis, being a god, will compel men to pay their vows to him.

82. *venientis sibilus Austri*, "the whistle of the coming south wind:" by "coming" he means "rising."

85. *ante*, "before," i.e. "before you do, first." Menalcas says, he will be the first to make a present, and will bestow upon Mopsus a slender Pan's-pipe.—*ante*; see note on *Ecl.* III. 65.—*cicutâ*, "hemlock:" and then used for the pipe which was made of hemlock stalks. Cf. *Ecl.* II. 36.

88. *pedum*, "a shepherd's crook:" this word does not appear to be found in any other classical author.

ECLOGUE VI.—SILENUS.

ARGUMENT.—Virgil begins by saying that his first efforts were in the style of Bucolic poetry. He then attempted Epic strains, but Apollo warned him not to forsake the shepherd's lays. Accordingly, he goes on (v. 13) to sing of Silenus, who was caught asleep, and obliged to obey the wishes of his captors. Silenus is required to give proof of his musical powers; and, beginning from the creation of the world, he recounts some fables borrowed from the Greek mythology, excepting a few lines (v. 64—73) where the praises of Gallus are introduced.

1. *Syracosio*: "Syracusan:" used in the sense of Bucolic or Pastoral,

because Syracuse was the chief town of Sicily, and pastoral poetry was cultivated in that island. Cf. Ecl. IV. 1. The poet had been tempted to abandon pastoral poetry, and to try the Epic style, but Apollo (*Cynthia*) admonished him to moderate his ambition.

2. *nostra Thalia*, "our Thalia," i. e. my Muse. A scholiast upon Apollonius says, that the Muse Thalia took agriculture under her patronage.

3. *quum canerem*, "when I was for singing," "when I wish to sing." Cf. Æn. I. 5, "dum conderet urbem."—*reges*, &c., "kings and battles," the subjects of Epic poetry.

5. *deductum*. This is explained to mean, "drawn out," and so, "thin, weak, feeble." Cf. Hor. Ep. II. i. 225, "tenui deducta poemata filo."

6. *super tibi erunt*: a tmesis for *supererunt tibi*. Cf. Æn. I. 567, "jamque adeo super unus eram."

12. *pagina*, "the page," i. e. the poem.

13. *Chromis*. The quantity of these words is *Chrōmīs* and *Mnāsylōs*.

15. *inflatum venas*, "having his veins distended." Compare the accusative with a passive participle, Ecl. III. 106, *inscripti nomina*; and Ecl. I. 55, *florem depasta*.—*ut semper*, "as always," "as his custom was." Silenus is represented as a drunken old man, a constant attendant of Bacchus.

21. *videnti*, "as he (awoke and) saw her." The dative expresses the person, for or to whom anything is done.

22. *sanguineis*, &c., "she paints his forehead and temples with blood-red mulberries."

24. *satis est potuisse videri*, "it is enough to seem to have been able (to bind me)."

26. *huic aliud mercedis erit*, "she shall have another reward;" literally, "a something else of reward." Lat. Delectus, p. 78, note 8.

27. *in numerum*, "to the measure." The Fauns danced and played in time to the music. Cf. Lucr. II. 631; "ludunt in numerumque exsultant."

28. *motare*. See note on Ecl. V. 5.—*cacumina*: see note on Ecl. II. 3.

29. *gaudet Phæbo*, "rejoices or takes pleasure in Phœbus." Cf. Hor. Sat. I. x. 45; "gaudentes rure Camœnæ."

31. *namque canebat*, &c. "For he sang how, throughout the mighty void, the seeds of earth, and air, and sea, had been collected; and with them (seeds) of liquid fire: how from these first were all beginnings, and how the new-made world itself grew firm."—*inane* is the empty void which was supposed to exist before the creation of the world.—*semina*, or "seeds," may be understood as "elements," or, if you explain the passage on the Epicurean theory, as "atoms."—*exordia*, "beginnings," i. e., the first results which were obtained after the collection of the "seeds."—*tener*, "tender," like a young bird or young animal, and so "newly made." Cf. Georg. II. 343, "nec res hunc teneræ possent perferre laborem."—*mundi orbis*, "the disc of the world," means "the world:" compare the expression *orbis terrarum*.

41. *Hinc*. After this he recounts the fable of Pyrrha the wife of Deucalion, and the manner in which the earth was peopled after the deluge. See note on Georg. I. 62. The Caucasian birds (v. 42) are the

vultures who tormented Prometheus when he was chained to a rock in the Caucasus, and punished for the crime of stealing fire from heaven.

43. *his*, &c. To this he adds the fable of Hylas; a companion of Hercules in the Argonautic expedition, who went to draw water on the coast of Mysia, and was carried off by the nymphs. The Argonauts long sought for him, and called him by name (*Hyla*), but all in vain.

45. *et fortunatam*, &c. He alludes to the ill-fated love of Pasiphaë, who was enamoured of a bull; hence he says, that it would have been well for her if herds had never existed.

46. *solatur*. When the poet says that Silenus "consoles Pasiphaë with love of the snow-white bull," he must mean that Silenus describes her affection for that animal. We can hardly translate *solatur amore*, "he consoles her for her love." The ablative with this verb always denotes the means whereby comfort is afforded.

48. *Prætidæ*: the daughters of Proetus, who were punished by Juno for their pride. They were driven mad, and imagined themselves to be cows. Hence the force of the word *falsis*, "imaginary."—These lines. . . form part of an appeal to the unhappy girl (*virgo infelix*), Pasiphaë; and the argument is, that though the daughters of Proetus imagined themselves to be cows, yet they never sought to unite themselves with cattle. And then, again (v. 50), Pasiphaë is apostrophised.

53. *ille*, i.e. the bull.—*latus niveum fultus*, "having his snow-white side supported by." Compare v. 15.

60. *stabula ad Gortynia*, "to the Gortynian stalls:" alluding to Gortyna, a city of Crete. The scene of this fable about Pasiphaë was laid in Crete.

61. *puellam*: that is, *Atalanta*. The story of Atalanta and the golden apples is related by Ovid, *Met.* X. 565.

62. *Tum*, &c. The sisters of Phaethon were changed into trees, and their tears were converted into amber. Virgil turns these maidens into alder trees; other poets turn them into poplars.—*circumdat*. Virgil represents Silenus as *doing* that which he *describes*. In v. 46, he cheered Pasiphaë; now he changes the Phaethontids into trees. The fancy of the poet actually *makes* the thing of which he speaks. And this is the sense of the Greek word *ποιητής*, "a maker."

70. *Ascræo seni*, "to the Ascræan old man," i.e. Hesiod, who lived at Ascræa, a village in Boeotia.

72. *Gryneî nemoris*. Grynium, or Grynium, was a town of Æolis in Asia Minor, celebrated for a temple of Apollo.

73. *Scyllam Nisi*, "Scylla the daughter of Nisus." Other poets make her the daughter of Phorcus, or Phoreys.

ECLOGUE VII.—MELIBŒUS.

The opening of this Eclogue is borrowed from Theocritus, Idyll. VIII., and bears a close resemblance to the commencement of Eclogue V.

5. *cantare pares*. Note the infinitive after the adjective: so Ecl. V. 1, "boni . . . ambo, tu inflare . . . ego dicere."

14. *quid facerem?* See note on Ecl. I. 41. — *habebam . . . quæ clauderet*. Here we have the subjunctive following the relative pronoun, and denoting a purpose. Cf. Cæs. B. G. IV. 2: "Mercatoribus est ad eos aditus magis eò, ut quæ bello ceperint quibus vendant habeant, quam quo ullam rem ad se importari desiderent."

17. *posthabui tamen*, &c., "yet I preferred their play to my earnest:" literally, "I neglected my own serious business for their play." Cf. Æn. I. 16:

Quam Juno fertur terris magis omnibus unam
Posthabita coluisse Samo.

—*seria*. Cf. Hor. Sat. I. 1, 27, "sed tamen amoto quæramus seria ludo," "but, joke apart, let us discuss the matter in earnest."

19. *alternos*. Cf. Ecl. III. 59:

Alternis dicetis; amant alterna Camœnæ.

ECLOGUE VIII.—PHARMACEUTRIA (OR THE SORCERESS).

ARGUMENT.—Two shepherds meet and engage in a musical contest; each sings in strophes, with a "burden," or, as the French call it, a *refrain*: that of Damon is:

Incipe Mænalius mecum, mea tibia, versus.

That of Alpheisibœus:

Ducite ab urbe domum, mea carmina, ducite Daphnin.

Damon laments the fate of a lover who has been deceived by his mistress; in imitation of the 3rd Idyll of Theocritus. Alpheisibœus, in reply, describes the incantations employed by a forlorn maiden to recover the affections of her lover: where the poet imitates the *Φαρμακeutρία*, or 2nd Idyll of Theocritus.

The "burdens" are borrowed from the same Greek poet. Cf. Theocr. Idyll I.:

"Ἀρχετε βωκολικᾶς, Μῶσαι φίλοι, ἄρχετ' αἰοιδᾶς:

and id. Idyll II.:

"Ἰὺγξ, ἔλκε τὸ τήνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

The digression (v. 6—18) refers to a military expedition of Asinius Pollio.

v. 1—3. The same effect of song is noticed Ecl. II. 27—28.

4. *mutata . . . cursus*, "having their courses changed." The accusative depends upon the passive participle *mutata*: this is sometimes called the Greek accusative; but see notes on Ecl. I. 55, *florem depasta*.

6. *Tu mihi*. This dative is not dependent upon any verb of the sentence: it is called the *dativus ethicus* by the grammarians, and is employed to express the feeling of a speaker. It is seldom translated literally in modern English, but our older writers often used the pronoun in this way with great effect. See note on Lucian's Dialogues, ed. Young, p. 102. Pollio was returning, along the Illyrian coast, from foreign service.—*Timavi*. The Timavus is a river which discharges itself into the Adriatic sea, not far from Aquileia.

7. *en unquam*. Cf. Ecl. I. 68.

10. *sola Sophocleo, &c.*, "thy poems which alone are worthy of the buskin of Sophocles." Pollio had composed tragedies, no doubt in imitation of the Greeks. Cf. Hor. Od. II. i. 9, where the poet addresses Pollio:

Paullum severæ Musa tragediæ
Desit theatris; mox, ubi publicas
Res ordinâris, grande munus
Cecropio repetes cothurno.

11. *a te principium*. So Homer, II. IX. 97, ἐν σοὶ μὲν λήξω, σέο δ' ἀρχομαι.

17. Damon sings of an unhappy lover, who sees the morning dawn, ushering the day upon which the lover's mistress is about to marry a rival. She had often sworn by the gods to be faithful, but had broken her vows.—*præque . . . veniens*, for *et præveniens*, "coming as harbinger of day."—*diem* is governed by *age*, "bring on the genial day."

18. *conjugis*. Here *conjugux* is used in the sense of "betrothed." Cf. Æn. IX. 138.

19. *testibus illis*, "by their invocation." The betrothed Nisa had often called the gods as witnesses (*testes*).

22. *Mænalus*: a mountain in Arcadia, frequented by Pan, and the haunt of shepherds; whence "Mænalian" is used in the sense of Bucolic or Pastoral.—*argutum*, "clear-sounding." This epithet, and that of *loquentes*, allude either to the wind whistling through the trees, or to the fact that the woods resound with the musical strains of Pan and the shepherds.

24. *Panæque, &c.* To Pan was attributed the invention of the shepherd's pipe, commonly called the Pan's-pipe; it consisted of stalks or reeds (*calamis*) fastened together. Cf. Ecl. II. 32.

26. Mopsus is the successful rival, Nisa is the betrothed.

27. *jungentur, &c.*, "now may griffins be yoked with horses." The *gryps* was a fabulous four-footed bird; and the poet means to say, that since Nisa is given in marriage to Mopsus, the whole course of nature may be subverted: griffins may be yoked with horses, and fawns may drink at the same fountain with the hounds.

28. *pocula*. The root *po* or *pi* means "drink:" compare πῶ-μα, πό-μα, πί-νω, &c.; and so po-culum is here used in the literal sense of a "drinking-place:" the usual signification is a "drinking-vessel, cup," &c.

29. The poet alludes to the ceremonies of Roman marriage, wherein the bride was conducted by torchlight to the house of her intended husband, and the bridegroom scattered nuts among the crowd of spectators. This is expressed by a poetical apostrophe to the bridegroom Mopsus.

30. *tibi*, &c., "for thee (i.e. for thy happiness) the evening-star (Hesperus) leaves Ceta;" i.e. the night is coming on. *Ceta* is a mountain in Thessaly, and to the people of that district the evening-star would appear to set behind mount Ceta.

32. *O digno*, &c., "Oh, you are mated with a fine husband!" Of course this is ironical. He means to say, you looked with contempt upon others, and you have chosen a precious fellow after all.—*dum*, &c., "although you do despise every one."

35. *nec*, &c., "and though you think that none of the gods has a care for human things." Cf. Ecl. II. 6, "*nihil mea carmina curas?*"

37—40. This passage is borrowed from Theocr. XI. 25—29.

39. *alter ab undecimo*, "the next to the eleventh;" literally, "reckoning from the eleventh," i.e. the twelfth. He means, I was then just twelve years old. Cf. Ecl. V. 49, "*alter ab illo*."

41. *ut vidi*, &c., "I looked and was undone;" literally, "as I saw, so I perished." Cf. Theocr. II. 82, *ὡς Ἴδον, ὡς ἐπαύην*. *Ut* often marks the time when, and so *ut* . . . *ut* = *simul* . . . *ac*.

43. *quid sit Amor*, "what Love is:" the subjunctive of the indirect question. Cf. note on Ecl. I. 19.

44. *Tmaros*, a mountain in Epirus; *Rhodope*, a mountain in Thrace; *Garamantes*, the inhabitants of a district in Africa, beyond Gætulia, now called Fezzan. The poet means to say that Love must have been generated in the most wild and barbarous regions.

45. *edunt*, for *ediderunt*: a poetical use of the present for the past tense.

47. *matrem*, i.e. Medea, who killed her own children, in order to revenge herself upon their father Jason.

49. *an puer improbus ille?* "or that rascally boy?" i.e. Amor or Cupido, the son of Venus, who is represented as delighting in mischief.

52—60. The concluding lines of Damon's song contain additional instances of a subverted course of nature: since the lover has been so cruelly disappointed, he fancies that the very foundations of the world are out of order.

52. *aurea mala*. This expression occurs in Ecl. III. 71. The critics say that *aurea mala* mean "quinces."

54. *pinguis*, &c. The ancients supposed that poplars and other large trees exuded amber; but for "lowly tamarisks" (*humiles myrica*, Ecl. IV. 2.) to be playing the same game was an instance of presumption quite on a par with Mopsus pretending to the hand of Nisa.

55. *Certent*, &c., "as well may owls contend with swans." The ancients would persist in attributing musical powers to the swan.—*sit Tityrus*, &c., "as well may Tityrus be Orpheus, an Orpheus in the woods, an Arion among the dolphins;" i.e. as well may the rustic performer Tityrus set up as a match for Orpheus, who could move the trees by his melody, or for Arion, who charmed the dolphins by his music. For the tale of Arion, cf. Ovid, Fast. II. 79—118. Note that

in v. 55 *Ōrphēus* is a dissyllable, but in v. 56 *Ōrphēus* should be read as a dactyl.

59. *speculā*. The root *spec*- like the Greek *σκα-* is "to see," or Eng. "spy;" and *spec-ula* is a "spy-place," a "look-out place," as, for instance, a "beacon" on the mountain-top; and so used for a "mountain-top" generally. Cf. v. 28, *po-culum*, "a drinking-place."

61. *desine*, &c. Cf. Theocr. I. 127,

Λήγετε βωκολικὰς, Μῶσαι, ἴτε, λήγετ' ἀοιδὰς.

63. *non omnia possumus omnes*, "all things we can not all," i. e. we cannot all do every thing. The accusative of neuter adjectives and pronouns is often found with *possum*: so Cicero says, *quantum possim, quantum potes et vales*; similarly, *quod poterant id audebant*; plus *possum, plurimum possum*, &c.

64. The rites and ceremonies used by women in their incantations, and in the making of love-charms, are described by Theocr., Idyl. II., and by Horace, in his Epode upon Candia, Epod. 17.

65. *adole*. This is a very difficult word: it is chiefly used in sacrificial language, and means, "to offer a thing as a gift upon the altar." So Lucretius says (IV. 1238), "*sanguine conspergunt aras, adolentque altaria donis*." Virgil uses the phrases *adolare altaria donis*, and *cumulare altaria donis*. Probably the root *ole* of *adolare* is the same as the root of *sub-oles* and *ad-olescens*; and the original idea is to "rise," or "raise;" whence, also, to "pile," or "heap," and thus *ad-olere* would mean "to heap on, to pile up."

69. *vel cælo*, "even from heaven." Cf. v. 58.—*carmina* must mean "charms or spells," and *cantando* (v. 71), "by incantation."

74. *terna licia*. If *terna* be taken strictly as a distributive numeral, it must mean "three a-piece"—"three threads a-piece." Though Wunderlich says "terni pro tres," quoting, in proof, *Æn.* V. 560. But there were three threads, *each* of a threefold colour, and it seems quite possible to give the numeral its proper distributive meaning of "three each, or three a-piece." Further, the student may consider whether the plural *altaria* must be taken as used poetically for the singular, or whether there were really more altars than one—probably three. The *licia* were the threads used in incantation, which were bound round the magic wheel. Cf. Ovid, *Fast.* II. 575. Ladewig thinks they were bound round the altar.

75. *effigiem*. This was an image of the unfaithful lover: the superstition was, that incantations performed over the image would affect the absent lover himself. These images were often made of wax, and allowed to melt in the magic fire. Cf. v. 80, and Theocr. II. 28, 29.—*numero deus*, &c. In English we have a common proverb, "there is luck in odd numbers." For the use of *gaudere* with an ablative, cf. *Ecl.* VI. 29.

80. *Limus*, &c. Heyne thinks that there were two images of Daphnis, one made of clay, and the other of wax.

82. *sparge molam*, "scatter meal." It was customary to strew meal on the head of victims at sacrifices.

91. *exuvias*. Literally *exuviae* means anything taken off from the body, whether clothing, armour, or even hair (see *Catull.* LXVI. 62):

the word is here applied to some love-tokens, which Daphnis had presented to his mistress.

92. *limine in ipso*. She buries them at the very threshold of her house, in the hope that they will bring him home. This is what she means by saying, that "they owe Daphnis to her."—*debent*, &c. Cf. Hor. Od. I. 8, 5, "*navis, quæ tibi creditum, debes Virgilium finibus Atticis*."

99. *alio traducere*, "to convey elsewhere," i.e. to conjure away.

101. *fer cineres*, &c. Amaryllis, the attendant, is commanded to convey ashes (from the altar) out of doors, and throw them behind her into a running stream.

103. *nihil deos curat*. Cf. v. 35.

105. *adspice*, &c. While she is looking at the altar, and before the ashes have been taken away, a flickering flame bursts out and revives; she immediately adds, "may it be a good omen: something it certainly is."—*nescio-quid* = *aliquid*.

107. *Hylax*, Greek ὕλαξ, "a barker"—the name of the house-dog.

ECLOGUE IX.—MÆRIS.

ARGUMENT.—Mæris recounts to Lycidas the misfortunes of Menalcas, who had been ejected from his lands. Menalcas had distinguished himself in poetical composition, and the dialogue turns upon poetry in general, each reciting passages, as his memory serves him. The fragments recited are chiefly translations from Theocritus.

1. *quo te pedes?* sc. ducunt: "whither do your feet lead you?" i.e. whither are you going? Cf. Theocr. XIV. 42, & πῶδες ἄγῳν.

2. *vivi pervenimus . . . ut possessor agelli diceret*, "in our lifetime we have come to this, that a stranger holding our little farm could say," &c.; i.e. we have lived to hear a strange proprietor say, &c.

6. *quod nec bene vertat*, "and may it not turn out well for him."

10. *Menalcas*. The commentators say that Menalcas means Virgil himself, who, by his poetical merit, obtained the privilege of being spared in the general confiscation.

13. *Chaonias*. At Dodona in Epirus, in the district called Chaonia, there was an oracle of Jupiter; and the doves were looked upon as endowed with the gift of prophecy. But their endowments could not preserve them from the eagle's claws, any more than a poet's song could ward off the brutal insolence of military aggression.

14. *quacumque*, "in some way or other."—*incidere*: here used in the sense of "cutting into, cutting short, putting an end to."

15. *ante*, &c. See Ecl. I. 18.

20. *fontes induceret umbrâ*. Cf. Ecl. V. 40, "*inducite fontibus umbras*;" and see note.

21. *sublegi*, "I picked up." In composition, *sub* frequently means "up:" the verb *sublegere* is used in the literal sense of "picking up:" Hor. Sat. II. 8, 12, "*alter sublegit quodcumque jaceret inutile*:"

and sometimes metaphorically, in the sense of "catching up, over-hearing," &c. : so "clam sermonem sublegere," Plaut.

22. *delicias nostras*. Cf. Ecl. II. 2.

24. *et potum pastas age*, "and when they are fed drive them to water." The participle *pastus* is applied to cattle who have finished their feeding. So Ecl. VII. 44,

Ite domum pasti, si quis pudor, ite juvenci.

—*potum* is the supine after the verb of motion *age*. The form *potum* is found, as well as *potatum*, from the verb *potare*.

28. *Mantua*. The people of Cremona had taken part with Brutus and Cassius in the civil wars. When vengeance came down upon them, their neighbours of Mantua suffered in the same calamity.

30. *Cyrneas tazos*, "the Corsican yew-trees." The Greek name for Corsica was Cynrus (*Képros*), and it is said that the honey in Corsica had a bitter taste, because the bees fed upon the yew-trees.

34. *credulus*, "but I am not disposed to believe them." For the word *credulus*, see note on Ecl. I. 1.

35. Varius and Cinna were two poets of note in Virgil's time. They are compared to swans (*olores*), contrasted with whom Lycidus owns himself a mere goose (*anser*).

45. *numeros*, &c., "I remember the music if I could only catch the words."

46—50. The common people supposed that the comet which appeared in A.U.C. 711 was a divine token that Julius Cæsar had been admitted among the gods. This was a favourite subject with the poets who wished to flatter Cæsar Octavianus (Augustus).

47. *Dionæi*. So called from *Dione*, the mother of Venus, from whom the Julian family pretended to derive their origin through *Iulus*, the son of Æneas.

48. *gauderent frugibus*. See Ecl. VIII. 75, "*numero deus impare gaudet*."

51. *fert* : for "aufert, eripit." Heyne.

52. *condere soles*, "to see the sun go down." Cf. Hor. Od. IV. v. 29, "*condit quisque diem collibus in suis*."

54. *lupi*, &c. Pliny tells us that the country people of Italy believed that the sight of a wolf was hurtful; and that if a wolf saw a man before the man saw him, the man would lose the use of his voice.

56. *causando*, "by alleging various excuses, you keep putting off my desire of hearing you sing."

57. *æquor* : i.e., the lake into which the Mincius flows, not far from Mantua.

60. *Bianor*. Servius says that Bianor was the founder of Mantua.

ECLOGUE X.—GALLUS.

ARGUMENT.—Whilst Cornelius Gallus, the famous soldier and poet, was absent from Rome—probably with the object of defending the coasts of Italy against Sextus Pompeius—his favourite Lycoris, whose praises he had so often celebrated in song, became untrue to him, and accompanied her new paramour, Marc Antony, in his expedition under Agrippa to Gaul. In his grief, Gallus had begged of Virgil to compose a pastoral poem, which might, perhaps, have the effect of calling the faithless fair one back to her first lover's arms. This circumstance suggests to Virgil the fiction that Gallus has betaken himself, in the guise of a shepherd, to the mountains and glens of Arcadia. The poem is in imitation of the first Idyll of Theocritus.

1. *Arethusa*: a nymph of whom the river god Alpheus became enamoured. He pursued her under the sea (here, v. 5, called *Doris*, after the mother of the Nereids, just as in Ecl. IV. 32 it is termed *Thetis*). Arethusa eventually reappeared at the surface of the earth as a fountain in the island of Ortygia, near Syracuse, in Sicily; and, like many other nymphs, was regarded by the shepherds as an inspiring goddess.

2. *sed quæ* . . . *Lycoris*, "but for Lycoris herself to read," that she may blush for her faithlessness and repent her desertion of so true and constant a lover.

5. *Doris amara*, &c. The idea intended to be conveyed is, "so may you, Arethusa, preserve your waters pure, unmixed with the brine of the sea."

12. *Aonie*. Aonia was an earlier name of Boeotia, in which was the fountain Aganippe at the foot of Mount Helicon. The Muses are sometimes called Aganippides.

21. *unde amor iste* = "quam puellam amas."

24. *agresti* . . . *honore*. The chaplet of flowers which Sylvanus was accustomed to wear.

31. *tamen*, "at least" my love shall form a theme of song among you after my death.

"But you, Arcadian swains, shall sing my grief;
And on your hills my last complaints renew:
So sad a song is only worthy you."—Dryden.

38. *furor*, "frenzy": a poetical name for any violent love or passion.

52. *certum est*, "I am determined, my mind is made up."

NOTES ON GEORGIC I.

SUMMARY.—1—42. The Introduction: comprising, first, a general statement of the subjects severally treated of in the four Georgics; and, secondly, an invocation addressed to the deities supposed to exercise an influence upon the matters discoursed of, and also to Augustus, whom Virgil invests with the attributes of a divinity. 43—99. The preparation of the earth for the reception of seed: ploughing, harrowing, manuring, strengthening the soil by making on it bon-fires of the stubble, &c. 100—159. On irrigation, and on the measures to be adopted for the preservation of the growing corn from blight and other pernicious influences. 160—175. The implements of husbandry. 176—186. Precepts for the construction and arrangement of the threshing-floor. 187—192. Indications of the character of the approaching harvest. 193—203. On the selection and the preparation of the seed for sowing. 204—230. Seed-time. 231—256. A digression upon the zones, the zodiac, and other astronomical topics. 257—275. Occupation for rainy weather and holy days. 276—286. On special days of the month, and their appropriate employments. 287—296. Jobs to be done at night. 297—310. Work for the day-time. 311—334. A description of storms. 335—350. On the means to be employed to secure exemption from their destructive effects. 351—392. Signs of an approaching storm. 393—423. Signs of fair weather. 424—437. Signs in the moon. 438—463. Signs in the sun. 464—514. An episodic description of the prodigies which appeared upon the assassination of Julius Cæsar, some reflections on the civil war, and a prayer for Cæsar Octavianus and for the safety and peace of Rome.

1—5. "What it is that makes the crops luxuriant—under what sign it is proper to turn the ground and to train the vines to the elms; * what care is needed for cattle—what attention is necessary for keeping the herd; what skill is required for scant-yielding bees;—of these subjects, Mæcenas, I will begin to sing." In these five lines, Virgil proposes the topics on which he is about to write—the subjects of his four Georgics. He says, in poetical language, "I am, first, about to treat of the tillage of the earth and the cultivation of grain-crops" [the subject of Georgic I.]; "secondly, of trees, particularly of the planting, training, and propagation of the vine" [the subject of Georgic II.]; "thirdly, of the choice, breeding, and tending of cattle and other farm animals" [the subject of the third Georgic]; "and fourthly, I'll show my readers how to manage bees, and to obtain from them the largest possible supply of honey" [the subject of the fourth Georgic].

* "Come, I will fasten thus upon thy arm:

Thou art an elm, my husband; I, a vine

Whose weakness, married to thy stronger state,

Shares in thy virtues and partakes thy strength."

SHAKESPEARE, *Comedy of Errors*.

1. *Quid faciat*. The subjunctive is due to the circumstance that we have here a dependent question. (See Latin Delectus, p. 86, and elsewhere.) The direct question would be, *Quid facit lætas segetes*, "what makes—or, what is it that makes—the crops," &c. In such a dependent clause as we have in the text, the subjunctive (*faciat*) alone is admissible. There is, therefore, nothing to necessitate the employment of "may" or "can" in rendering it into English.—*lætas*. The ordinary signification of this word is, "of joyful aspect." (See note at the foot of p. 26 of Latin Delectus.) It is here applied figuratively to the flourishing, luxuriant appearance of an abundant crop of corn. This and similar usages of the word are not uncommon. Compare Cicero, de Or. III. 38, "*Lætas segetes etiam metiri dicunt*;" and verse 69 of this Georgic. Compare also Psalm lxx. 14.—*segetes*. The term *seges* is applied sometimes to the growing corn itself, sometimes to the field in which it grows.—*quo sidere*, "under what sign, or constellation;" in other words, "at what season—when."*

2. *vertere terram*, sc. *aratro*.—*Mæcenas*. This was C. Cilnius Mæcenas, the prime minister of the Emperor Augustus, the encourager and promoter of literature and the arts, and the friend and patron of Virgil, Horace, and many other men of genius.

3. The alliteration observable in this line is anything but harmonious: "*Conveniat, quæ cura boum, qui cultus habendo*." With *cultus habendo* (dative of gerund) *sit pecori*, compare Georg. II. 178, "*quæ sit rebus natura ferendis*."

4. *pecori*. *Pecus* (G. *pecoris*) generally stands for a *herd* of cattle, particularly for a flock of the smaller kinds of farm stock, as sheep, swine, &c. *Pecus* (G. *pecudis*) commonly means a *single head* of such cattle. Observe the hiatus in *pecori apibus*. The Virgilian hexameter readily admits hiatus in the arsis of the second, third, fourth, or fifth foot; especially (i) in the case of a proper name; or (ii) when a stop

* "I think nothing which is a phrase or saying in common talk should be admitted into a serious poem; because it takes off from the solemnity of the expression, and gives it too great a turn of familiarity; much less ought the low phrases and terms of art that are adapted to husbandry, to have any place in such a work as the Georgic, which is not to appear in the natural simplicity and nakedness of its subject, but in the pleasantest dress that poetry can bestow on it. Thus Virgil, to deviate from the common form of words, would not make use of *tempore*, but *sidere*, in his first verse; and every where else abounds with metaphors, Grecisms, and circumlocutions, to give his verse the greater pomp, and preserve it from sinking into a plebeian style. And herein consists Virgil's masterpiece, who has not only excelled all other poets, but even himself, in the language of his Georgics; where we receive more strong and lively ideas of things from his words, than we could have done from the objects themselves; and find our imaginations more affected by his descriptions than they would have been by the very sight of what he describes."—ANDERSON. The poetry of the expression referred to is completely destroyed by Dryden, who translates simply "when." Dr. Trapp's version is more spirited:

What makes the fields rejoice; beneath what stars
To turn the glebe; &c.

follows; or (iii) when the final vowel of one word is the same as the initial vowel of the next.

5. *hinc* = *de his*, "of these [subjects]."

5—12. "Do ye, O brightest lights of the universe, who conduct the year as it glides onward in the sphere; thou Bacchus and benignant Ceres, if by your [plural, referring to both Bacchus and Ceres] boon the earth has exchanged the Chaonian acorn for the bursting ear of corn, and has blended Acheloan draughts with the discovered grapes; and, propitious deities of husbandmen, ye Fauns; hither direct your steps, ye Fauns and forest-nymphs together: I sing of your gifts." By *clarissima lumina* are meant *Sol* and *Luna*.

6. *labentem* denotes the stealthy, noiseless course of time, as it "creeps in its petty pace from day to day."—[*caelo*. *Cælum* is akin to the Greek *κοῦδος*, "hollow, concave."—*annum*. *Annus*, *annulus*, and *anus* are all of identical origin and of kindred signification. The first represents the round of the seasons, a year; the second, *annulus*, is used of a circular object of minute dimensions, most frequently of a ring, though Martial employs it, along with *comarum*, to signify a lock of hair; the last word of the three, *anus*, is said of that close approximation to a human ring, a woman bowed down by old age.]

7. *Liber*. "Bacchus," being the god of wine, received this appellation as he "qui liberat a curâ." The Greek epithet *Λυαῖος* (the Horatian "Lyæus") is derived from *λύειν*, and corresponds to the Latin "Liber." Bacchus is invoked here as being the discoverer of the vine and the teacher of its culture to man: consequently, the words in l. 9, "*Poculaque . . . uvis*," have an especial reference to him.—*Ceres* is invoked as the great instructress in the art of tillage and corn-growing, and to her the words "*tellus . . . aristâ*" are more particularly applicable. As *Bacchus* is sometimes used figuratively for "wine," so we find *Ceres* employed in the sense of "corn, or bread," Virg. *Æn.* I. 177. The two deities are here invoked together, as being joint contributors to the supply of man's physical wants.*

8. *Chaoniam*. The neighbourhood of Chaonia (in Epirus), particularly about Dodona, was celebrated for its groves of beech-mast. The berries of this tree, as well as of the various species of oak, were included by the ancients under the generic appellation of *glandes* (*βέλαντοι*).—*mutavit*, here, means "has exchanged," that is, has given in exchange. This verb may be followed by the accusative of the thing parted with and the ablative of the thing received in exchange, as in our text, or by the ablative of the thing parted with, and the accusative of the thing received in exchange, as in Horace, Ode I. xvii. 2:

*Velox amœnum sæpe Lucretilem
Mutat Lycæo Faunus.*

The construction employed in our text is the one more commonly found.

9. *pocula Acheloia*, "cups of water." Achelous, the largest river in Greece (and, according to ancient story, the first that burst forth from

* Namque Ceres fertur fruges, Liberque liquoris
Vitigeni laticem mortalibus instituisse.—LUCRETIVS.

the earth), after forming the boundary between Acarnania and Ætolia, empties itself into the Sinus Corinthiacus. The name is frequently used by the poets to denote water generally.—*uvīs* is put poetically for *vino*.

10. *præsentia*. *Præsens* is often used in the sense of "propitious, favourable, kindly." That which is present is alone available for the relief of our wants. Compare Ecl. I. 41, note; Æn. IX. 404, "Tu, dea, tu præsens nostro succurre labori;" Horace, Sat. II. iii. 68, "præsens Mercurius;" &c.—*numina*. Latin Delectus, p. 32, vocabulary.

11. *ferre pedem (huc)*. *Pedem ferre* is a common expression for the prosaic "come, go." Compare Æneid II. 756, "si forte pedem, si forte tulisset;" Catullus, XIV. 21, "abite illuc unde malum pedem tulistis;" &c.—*Faunique Dryadesque puellæ*. Nymphs presiding over the trees and meadows. The original Faunus was the father of King Latinus, and after death received divine honours as the tutelary god of agriculture. He was eventually identified with the Grecian Pan. The name Dryades is derived from *δρῦς*, "an oak."

12—42. "And thou, O Neptune, in obedience to whom the earth, struck with thy mighty trident, first yielded forth the neighing steed; and thou, inhabitant of the groves, for whom thrice a hundred snow-white heifers graze the fattening thickets of Cea; and do thou, even thou, O Tegesian Pan, leaving thy native grove and the glens of Lycæus, protector of flocks, if thou regard thy Mænalus, be present with thy favour; and thou, Minerva, discoveress of the olive, and thou boy inventor of the bended plough; and thou, Sylvanus, bearing a tender uprooted cypress; and all ye gods and goddesses whose desire it is to guard the fields, both ye who foster the new fruits springing up spontaneously, and ye who send down from the sky the copious shower upon the sown seed; and thou, besides, of whom it is uncertain which congress of divinities shall enlist thee among its members,—whether, O Cæsar, thou mayst decide to see to cities, and mayst choose the government of lands, whilst (et) the universal world acknowledge thee as the bestower of fruits and the ruler of the seasons, encircling thy brows with the myrtle dedicated to thy mother,—or whether thou mayst come as the god of the unmeasured sea, sailors adoring thy divinity alone, the remotest Thule submit to thy sway, and Tethys purchase thee to herself as a son-in-law with all her waters,—or whether thou mayst insert thyself as a new constellation among the tardy months, where a place is opened between Erigone [i.e. the Virgin] and the post-jacent claws [sc. of the Scorpion], already does the burning Scorpion draw in his fangs, and has conceded to thee more than a fair space of sky,—whatever thou art to be,—for let not Tartarus hope for thee as its king nor a desire of exercising sovereignty so awful implant itself in thee, albeit Greece look with admiration on the Elysian plains, and Proserpine, sought back, care not to follow her mother,—vouchsafe me a favourable course and favour my adventurous designs; and, pitying, with me, the husbandmen ignorant of the way, enter on [thy reign] and habituate thyself even now to be invoked in prayer."

12. *prima* is to be taken as an adverb, though strictly an adjective agreeing with *terra*. Neptune, by a stroke of his trident, in Thessaly, caused the first horse to spring forth from a rock. Hence his epithet of *ἵππιος*.—*tridenti*. Latin Delectus, p. 47, vocab.

14. *cultor nemorum*. Aristæus, son of Apollo and the nymph Cyrene, was especially worshipped—as Apollo νόμος—at Cea, a very fruitful island of the Ægean Sea, one of the group called the Cyclades.

15. *ter centum* is poetical in a double sense: first as being a definite for an indefinite number; and, secondly, as distinguished from the more prosaic *trecenti*.

16. *Lycæi*. This was a mountain in Arcadia. Here were wont to be celebrated the Lycæa (τὰ Λυκαῖα), festivals in honour of Pan, which corresponded to the Roman Lupercalia.

17. *ovium custos*. It was by virtue of his functions as the god of shepherds and the protector of their sheep from the ravages of wolves (λύκοι), that Pan received the appellation of Lycæus (Λυκαῖος). This must not be confounded with Lycæus (Λύκειος) an epithet of Apollo, derived, probably, from the circumstance of his being particularly worshipped at Patæra, in Lycia, whence, also, Horace styles him "Patæreus Apollo" (Hor. Od. III. iv. 64).—*Manalus* was another mountain in Arcadia. Observe the heteroclite plural *Manala*.

18. *Tegeæe*, "Tegeean," of Tegea (Τεγέα), a town of Arcadia, now called *Moklia*. Here both Apollo and Pan were specially worshipped.—*oleæque Minerva inventrix*. From Pan, the tutelary deity of pastoral Arcadia, the poet now passes on to Minerva, the patron goddess of refined Attica. Her contention with Neptune as to which of the two should give name to the capital of Cecropia is a circumstance often alluded to by the poets. The assembly of gods agreed to award the honour to that claimant who should confer the greatest boon upon mankind. Neptune, striking the earth with his trident, produced a horse; Minerva called into existence the olive. The unanimous verdict was in favour of Minerva, the authoress of the emblem of peace, rather than to Neptune, who had summoned up the symbol of war. The name Athenæ (Ἀθῆναι, from Minerva's name Ἀθήνη) was therefore bestowed upon the city, and Minerva was recognised as its tutelary goddess. Pliny says that the olive-tree produced on the occasion by Minerva, was to be seen (!) in his time at Athens.

19. *puer monstrator aratri*. Triptolemus, son of Celeus, king of Attica. Ceres taught him the use of the plough. See Ovid, Met. V. 642—661.

20. *ab radice*, "root and all, uprooted." Sylvanus was an ancient Italian god, the guardian of trees and all places planted with trees. He was usually represented with a garland on his head and a young cypress plant in his hand.

23. *satia*. This word (sātis) is the dative plural of the perfect participle of the verb *serere* (*sero, sevi, sātum*). It might be mistaken for the adverb (sātis), were it not for the evident antithesis between it and the words of the preceding line "*novas non ullo semine fruges*."

25, 26. *velis* governs both the infinitive *invisere*, and the accusative *curam*. With *maximus orbis* we may understand *terrarum*, which has been already employed at the beginning of the same line. The entire expression reminds one of that of Shakspeare: "sole monarch of the universal earth."

28. *maternæ myrto*. The house of the Julii claimed to have descended from Venus (see the Outline of the Life of Cæsar, prefixed to Weale's edition of Cæsar's Gallic War). The myrtle was sacred to that goddess

(Eclogue VII. 62), whom Virgil, with a little licence, calls the mother, instead of merely the ancestress of Cæsar.—*tempora*. The entire human race are represented as decking the brow of Cæsar with the myrtle; that is, as wreathing the statues of him which will be erected, in the event of his electing to become a deity presiding over the earth.

30. *ultima Thule*. Strictly, the Shetland islands; but here used to denote the extremest boundary of the sea.

31. *Tethys*. The wife of Oceanus.

33. *qua locus*. This place between the Virgin and the Scorpion is now occupied by Libra.—*Erigonen*. Erigone, the daughter of Icarius, hung herself upon hearing of the death of her father, and became the constellation Virgo.—*Chelas* (χηλᾶς), "the claws" of the Scorpion.

36. *Tartara*. This is a neuter plural from the masculine singular, *Tartarus*. So we have *Pergama* from *Pergamus*, &c. Nouns of this class—that is, which are of one gender in the singular and of a different gender in the plural—are called heteroclite. Compare note on *δεσπυδ*, p. 32, l. 5, of the editor's "Select Dialogues of Lucian."

39. *Proserpina*. Proserpine, who had been carried down to the lower world by the enamoured Pluto.

42. *ingredere*. The verb *ingredi* frequently means "to enter upon" an office, "to assume" certain functions. "Practise the god, and learn to hear our prayers." Trapp.

43—49. "In early spring, when the cold moisture is being distilled upon the snow-capped hills, and the crumbling soil unbound by Zephyrus, even so soon as that, in my opinion, the bull ought to begin to groan under the down-pressed plough, and the share to glitter with the friction of the furrow. That field, and only that, gives an answer to the prayers of the eager farmer, which twice has felt the sun, twice the cold: its abundant crops are wont to burst the granaries."

43. *canis*. Observe that *cānis*, from the adjective *cānus*, has the *a* long; whilst the substantive *cānis*, "a dog," has the *a* short.

44. *se resolvit* is much the same as *resolvitur*. *Zephyro* is the ablative of cause.

47. *seges* has here the meaning of the corn-field itself, not the crop growing on it. It is to this word *seges* that *illius* at the beginning of line 49 has reference.—*demum*, literally, "at length, at last," has often the force of "alone, only." *Ille demum* means "he, at last," to the rejection of all others; that is, "he, and he alone." Compare Sallust, Cataline, II.

48. *bis . . . sensit*. The usual practice among the Romans was to plough their fallowing-land thrice a year; first, in spring, when it was ploughed deep; secondly, in summer, when it was ploughed cross-ways; and thirdly, in the autumn. But sometimes, particularly with certain kinds of soil, they gave it a preparatory ploughing in the autumn of the preceding year, so that the ground should be twice exposed to the heat of summer and twice to the frosts of winter.

50—53. "But ere we cleave the stranger plain with the iron, let it be our care to ascertain the winds, and the varying nature of the atmosphere, and the hereditary condition and pathology of the soils, and what each district produces, and what each refuses."

50. *ignotum* means, "with which we are unacquainted;" that is, which we have lately purchased or but recently come into possession of.—*æquor* means, "a plain, an expanse," and is connected with the

adjective *æquus*. Its most common application is to that greatest expanse in nature, the *watery* plain, the sea.—*ferro scindere* = *arare*.

52. *patrios . . . locorum*. There does not appear to be any necessity for treating *patrios cultus locorum* as an instance of hypallage for *cultus patriorum locorum*. On the contrary, such a course would seem to be forbidden by the previous occurrence of the word "*ignotum*." The soil of a hereditary estate could hardly be said to be strange and unknown to the heir upon whom it devolved. It appears rather that the poet, investing the subjects of which he treats with the attribute of vitality, has ascribed even to the inanimate soil the possession of a pedigree and a lineage; and therefore warns the purchaser, before rashly determining the appropriation of his land, to ascertain its prior condition and disposition, and the mode of cultivation to which *its* ancestors—that is, itself in former times—had been subjected. [Compare the note of Ladewig, who supports an opinion similar to the above, with that of Wagner, who maintains that *patrios* belongs to *locorum*. The employment of such a verb as *recuset* in line 53 may perhaps be adduced as confirmatory of the explanation given above.]

54—59. "Here crops of corn, there grapes, come with greater success; in another place tree-fruits and the spontaneous grass flourish. See you not how Tmolus sends forth his saffron odours, India its ivory, the languid Sabæans their own peculiar frankincense, whilst the stripped Chalybes produce iron, and Pontus its fetid castoreum, and Epirus its palm-bearing Elian mares?"

56, 57. *nonne vides*—an expression common in Lucretius—lends expression and variety to the style. Tmolus, a mountain of Lydia (at the foot of which lay the capital Sardis), was celebrated for its odoriferous saffron.—*India mittit ebur*, namely, from the elephants with which it abounds.—*molles Sabæi*. The Sabæi, a people of Arabia Felix, were, like all the oriental nations, considered by the Romans to be effeminate and luxurious. From this opinion it is probable that few of us moderns would be inclined to dissent, however much we might hesitate to accord a much higher character for energy and hardihood to the Italians themselves as we now know them. These Sabæi were the same as the people of the scriptural "Sheba."

58, 59. *Chalybes*. A people dwelling on the south-east coast of the Black Sea, bordering on Armenia. Their country produced iron of the best quality. They are styled *nudi* as being smiths. *Nudus* in Latin, and *γυμνός* in Greek, are often employed, not in the strict sense of "naked," but merely to denote absence of some portion of the usual articles of attire or equipment. For instance, they are applied to a soldier without his helmet, or without his shield, as has been noted at p. 85 of the Greek Delectus, and at p. 171 (note on I. 25) of Cæsar's Gallic War.—*Pontus*, the most easterly of the four northern divisions of Asia Minor, produced a species of beaver (*καστωρ*), from a certain gland in which was extracted a strong-smelling medicinal fluid called castoreum. *Epirus*, called by the Greeks *εἰπωπος*, *εἰπωλος*, was celebrated for its breed of swift horses. In *Eliadum palmas equarum* there seems to be a decided instance of hypallage, for *equas, palmas Eliadum* (*certaminum*) *ferentes*.

60—70. "Nature imposed these laws and everlasting conditions upon fixed localities, at once, at the very time when Deucalion cast the

stones upon the unpeopled earth; whence sprung mankind, a flinty race. Therefore I pray you, immediately at the commencing months of the year, let the stout oxen turn up the *rich* soil of the earth, and let the pulverising summer heat mellow the exposed clods with ripening suns. But if the ground have not been productive it will be sufficient to lay it up in shallow furrow even under Arcturus: in the one case [*i. e.* with the *pingue solum*, the course I have prescribed must be adopted] lest weeds obstruct the thriving fruits; in the other case [that of the *tellus non fecunda*] lest the scanty moisture forsake the barren sand."

60, 61. *continuo* is in immediate connexion with *quo tempore primum*.

62, 63. *Deucalion, &c.* "Ancient fable divided the period of man's early history into four ages; the golden, the silver, the brazen, and the iron age. In the first, the golden age, we are told by the poets that the whole earth was the abode of peace and happiness, justice and integrity universally prevailed without the existence of laws to enforce them, war and disease were alike unknown, the rivers flowed with milk and nectar, the very oaks dropped honey, and a perpetual spring flourished. At the expiration of this happy period, mankind began to deteriorate, and nature gradually altered her aspect. The iron age saw the world arrived at the height of wickedness and depravity; whereupon Jupiter determined to destroy the degenerate race of men, and sent a flood, from which only two persons, Deucalion and Pyrrha, were, on account of their piety, suffered to escape. An oracle afterwards directed them to re-people the earth by throwing the bones of their mother behind them. By the bones of their mother, stones of "mother" earth were meant. They did as was enjoined. The stones thrown by Deucalion became men; those thrown by his wife, Pyrrha, became women. It is unnecessary to point out the resemblance between the former part of this *fable*, and the more truthful narrative of a passage in the early history of the world to be found elsewhere."—*Latin Delectus*, p. 83. Compare *Greek Delectus*, pp. 78, 79; note on xxiii.—*durum*, as might be expected of a race of beings formed from stone.

68. *Arcturum*. This star rose in the first half of September.

71—83. "In alternate years you, the same, shall permit the newly dug land, cleared of its crops, to lie idle, and the languid plain to recruit itself by rest. Or, in a subsequent season, you shall sow the yellow corn in that ground (*ibi*) from which you shall have previously removed the ripe pulse with its shaking pod, or the produce of the slender vetch, and the brittle stalks of the bitter lupine, and the rustling wood. For a crop of flax exhausts the plain; a crop of oats exhausts it; poppies, saturated with Lethæan sleep, exhaust it: but still by [the plan of] alternate [crops], the labour [*i. e.* the tax upon the energies of the soil] will be easy—*only* be not ashamed * to drench with rich manure the dried-up soil, and to scatter the unclean ashes on the fields weary with production. Thus, by changing the fruits, too, the fields enjoy a rest; and there is not in the mean time the

* "Virgil delivers the meanest of his precepts with a kind of grandeur; he breaks the clods, and tosses the dung about with an air of gracefulness."—*ADDISON*.

disadvantage of unploughed [i.e. of unemployed, and, consequently nonproductive] land."

71. *tonsas* appears to mean, in full, "cleared of crops and rubbish." Keightley translates *tonsas novales*, "the reaped fields;" adding, "reaping is called *shearing* in Scotland and the north of England."

73. *mutato sidere*. At a different season of the succeeding year, for the pod-fruits mentioned in the two next verses require a different seed-time. One MS. reads "*mutato semine*."

78. *Lethæo . . . somno*. Compare Georgic IV. 545. The narcotic quality of the poppy is well known. Cf. note on line 212.

81. *effatos*. This adjective is applied to what has brought forth young, and frequently implies either present exhaustion from the pains of labour, or permanent deprivation of the power of parturition.

83. The strictly literal rendering of this line appears to be this: *nec* (nor) *est* (is there) *interea* (in the mean time) *nulla-gratia* (the unprofitableness) *inaratæ terræ* (of unploughed land). Virgil wishes to impress upon the husbandman the fact that, by a proper alternation of crops and a plentiful supply of manure, the productive capabilities of the land may be continuously maintained, and the costly necessity obviated of suffering it to lie in fallow.

84—93. "Often, also, has it proved beneficial to fire the reaped fields, and to burn the light stubble with the crackling flames: whether it be that, from that process, the land acquires unobserved strength and fattening nutriment; or that every fault is sweated out of it by means of the fire, and that the superabundant moisture evaporates; or that the heat opens more passages and hidden pores for the sap to find its way into the tender plants; or that it rather consolidates it, and contracts the gaping veins, lest the drizzling showers should do injury, or the too violent power of the scorching sun should parch them up, or the piercing cold of Boreas chill them."

84. *steriles*. This adjective contains the root of the Greek *στερεῖν*, "to deprive." It is here applied to fields which have been deprived of their crops, the corn having been reaped and carried off.

85. This line is wholly composed of dactyls with the exception of the sixth foot: *atque* *le|vem* *stipu|lam* *crepi|tantibus* *|* *urere* *|* *flammis*. This structure is adopted probably to express the rapidity with which the flames spread over the field and consume the stubble. [The term *dactylus* is applied to a metrical foot consisting of one long syllable followed by two short syllables. The primary meaning of *dactylus* is "a finger;" and as this member is composed of one long joint and two short ones, the extension of signification is easily accounted for.]

86. *pabula*. The commentators generally suppose, that when the poet speaks of this nourishment to be derived from the fire, he alludes to the philosophy of Heraclitus; that all things are created out of fire. La Cerda, with better reason, thinks, that he means the nourishment proceeding from the ashes. (Martyn.)

88. *vitium*. Compare note on Cornelius Nepos, Themistocles, I. p. 96.

92. *tenuis pluviz*. I have virtually adopted the interpretation of La Cerda; "*pluviz, quæ tenuitate suâ penetrant*." Servius renders, "*inutiles pluviz*;" and Schrevelius, "*tenuitas pluviarum*."

93. *adurat*. Here we have an instance of *zeugma*, or the junction of one verb to several nominatives, to one or more of which it is not

strictly appropriate. There is a remarkable instance of this figure in the book of Exodus, where it is said that all the people saw the lightning *and* the NOISE of the THUNDER. In the passage of Virgil under consideration *adurare* can hardly be said to be applicable to such a subject as *tenues pluviae*. With regard to its connection with *penetrabile frigus*, we may remark that *urere* and its compounds in Latin, and *kalew* and its compounds in Greek, are often used of the effects of cold, as well as of the action of heat. Compare Cic. Inst. II. 2, "Scythæ continuis frigoribus uruntur:" Cic. Tusc. II. xvii. 40, "pernoctant venatores in nive, in montibus uri se patiuntur:" Xenophon, Anabasis, VII. iv. 3, *ῥῖνες ἀπεκαλοντο*, "their noses were frost-bitten;" and IV. v. 3, *ἀποκαλων πάντα*, "freezing everything up." Pliny repeatedly applies *adurare* to the action of cold.

94—99. "He, besides, who breaks the inert clods with the rakes, and drags the osier harrows, much assists the fields; nor does auburn Ceres look on him indifferently from lofty Olympus: and he, too, [benefits the fields] who with turned plough again breaks through transversely the ridges which he raises in cutting through the plain, thus frequently exercising the earth and disciplining the fields." In these lines a constant working of the soil by means of cross-ploughing, and by the use of the rake and harrow, is recommended. This minute breaking up, or pulverisation of the soil, is technically termed *occatio*.

94. *rastris*. The *rastrum* resembled the Greek *δίκελλα*, and our "rake." It was toothed, and used by hand. The *sarculum* (*μάκελλα*, i.e., *μα-κελλα*) corresponded to our hoe.

95, 96. *crates*. Hence the English "crate."—*flava Ceres*, Homer's *ξανθή Δημητῆρ*. Ceres was so called from the colour of ripe corn.—*nequicquam spectat* is an instance of litotes or meiosis (*λιτότης*, *μείωσις*), where less is expressed than it is the evident intention of the speaker or writer to convey. By saying that Ceres does not look down upon him with indifference, Virgil gives us to understand that she regards him favourably and blesses him with abundant harvests.

98. *in obliquum*. That is, at right angles to the first ploughing.

100—117. "Pray, ye farmers, for dripping summer-solstices [= summers] and for clear winters; with winter dust the corn is most luxuriant, the field is fertile: [in such a climate, and] not in any culture [it may receive] does Mysia boast itself so much, and Gargara wonder at its own crops. What shall I say of him who, when he has cast his seed, forthwith sets to work upon the fields and levels the heaps of barren earth; then brings down upon what is sown the brook with its chashing currents; and when the parched field with its dying vegetation pants with heat, lo, from the brow of the mountain channel, invites the water?—this, in its descent, produces a hoarse murmur among the smooth-worn stones, and cools the thirsty soil with its gushing streams. What am I to say of him, who, lest the stalk should prematurely incline with the heavy ears, depastures [i.e., suffers the cattle to graze upon] the exuberance of the produce in the young plant, as soon as the issue of the seed attains the level of the furrows? and of him who drains off from the absorbent sand the collected moisture of the marsh? especially if, in the uncertain months, the

swelling river overflows, and keeps all the places far and wide covered with superincumbent mud, whence the concave furrows sweat with warm moisture."

100. *solstitia*. *Solstitium* is, strictly, the time when the sun (sol) appears to stand (*stare*) still; namely, either in Cancer or Capricorn. It is, however, very generally restricted to "the summer-solstice," and is so opposed to *brūma* (= *brevima* = *brevissima*), which is the common term for "the winter-solstice." By the figure called *synecdoche*,—the putting of a prominent part, merely, for the whole,—*solstitium* is sometimes put for *æstas*; just like *carina* for *navis*, *tectum* for *domus*. It may be so taken here.

102, 103. *tantum*, "so much" as it does. The extraordinary fertility of Mysia is attributed by the poet, not to superiority of culture, but to geniality of climate. Mysia was the most north-westerly division of Asia Minor; a part of it was called *Troas*, "the Troad."—*se jactat* = *ἐρχεται*.—*Gargara* (plural) was the highest part of Mount Ida, in the Troad.

106. *satis*, here, is not the adverb, but the participle of *serere*. In the composition of these lines it is probable that Virgil had in view Homer, *Iliad* xxi. 257, sqq.;

ὡς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
ἀμφντὰ καὶ κήπους ὕδατος ῥόον ἡγεμονεύει,
χεροὶ μάκελλαν ἔχων, ἀμάρης δ' ἐξ ἔχματα βάλλων
τοῦ μὲν τε προρέοντος, ὑπὸ ψηφίδες ἀπασαὶ
ὀχλεῦνται· τὸ δὲ τ' ὄκα κατειβόμενον κελαρύζει
χώρῳ ἐνὶ προαλεῖ, φθάνει δὲ τε καὶ τὸν ἄγοντα.

"So when a peasant to his garden brings
Soft rills of water from the bubbling springs,
And calls the floods from high to bless his bowers,
And feed with pregnant streams the plants and flowers;
Soon as he clears whate'er their passage stay'd,
And marks their future current with his spade,
Swift o'er the rolling pebbles, down the hills
Louder and louder purl the falling rills,
Before him scatt'ring they prevent his pains,
And shine in mazy wand'rings o'er the plains."—POPE.

115. *incertis mensibus*. That is, in autumn and spring,* when the weather is variable and uncertain.

" . . . in autumn and the showery spring,
When dubious months uncertain weather bring."

DRYDEN.

118—135. "Nor, however, although these are the labours undergone by men and oxen in tilling the earth,—do vile geese and Strymonian cranes and succory with bitter root present no hindrance or the shade of trees inflict no damage. The Father [*i.e.*, Jupiter] himself willed that the path of agriculture should not be an easy one, and was the first who caused the fields to be tilled by art, sharpening human ingenuity with cares; nor did he suffer his kingdoms to grow languid

* Compare Shakspeare, *Two Gentlemen of Verona*:—

"Oh, how this spring of love resembleth right,
The uncertain glory of an April day."

with wearisome sloth. Before the reign of Jupiter, no husbandmen were wont to subdue the fields: it was not even allowable to mark out the land or to partition the plain by a fence: they [= every one] catered for the common stock, and the very earth brought forth everything more liberally, albeit without solicitation [i.e., without culture, spontaneously]. 'Twas he who gave the noxious poison to the hideous serpents, and commanded the wolves to prowl and the sea to rise, and shook down the honey from the trees, and concealed fire [in veins of flint], and stopped the wine which flowed everywhere in streams,—in order that experience might by exercise gradually hit upon divers arts, and might seek the blade of corn in the furrows, and strike out the hidden fire from the veins of flint."

120. *Strymonig*. The cranes used, on the approach of winter, to migrate from the banks of the Thracian Strymon, and in their passage to warmer localities committed devastations in the intervening corn-fields.

122. *primus*. Jupiter was the first to impose upon mankind the task of tillage; for, as we read in verse 125, before his reign, that is, in the Golden Age under Saturn, the earth yielded her fruits in spontaneous plenty. Refer to the note on verse 62.

126, 127. *ne signare . . . fas erat*. Because, as we are more directly informed in the following words, the community "had all things common." Consequently no one had any right or claim to appropriate any portion of the soil to himself.

138. The first word is here *Plēiādas*, four syllables, as in Hesiod. It is elsewhere more commonly a trisyllable. The seven Pleiades and the seven Hyades were in Taurus.—*claramque Lycaonis Arcton*, "and the bright Arctos (i.e., the Bear), the daughter of Lycaon." Callisto, the daughter of the Arcadian king Lycaon, excited the jealousy of Juno by her familiarities with Jupiter. The goddess in anger metamorphosed Callisto into a she-bear, whereupon Jupiter translated her to the skies and placed her among the constellations.

139, 140. "Then catching [i.e., the mode or art of catching] wild animals with the snare, and deceiving [i.e., of deceiving birds, which are here included under the general term "*fera*"] with the birdlime, were discovered." In plain prose language, hunting (*venatio*) and bird-catching (*aucupium*) were discovered. Respecting the common origin of the Greek *θηρ*, or, as the Æolic dialect has it, *φῆρ*, and the Latin *fera*, see the editor's Lucian, p. 98, note 34. [To what is there said, it may be added that our own word "deer" had probably at an earlier period a much more comprehensive signification than that which attaches to it now. For example:

"But mice, and rats, and *such small deer*,
Have been Tom's food for seven long year."

SHAKESPEARE, *King Lear*, III. 4.]

141. The art of fishing (*piscatio*) discovered. "And one lashes [or 'splashes,' *verberat*] the broad river with the casting-net, seeking its depths; and another skims the open sea with the dripping drag-net." One casts his net into the deepest part—the middle—of the river (*altia petens*); another skims the surface of the open sea with his lines or drag-nets.

146. *improbis*. Observe the emphatic position of this word at the beginning of a line: "irksome as it is."

147. *mortales* is equivalent to the prose *homines*. Sallust, who is addicted to the use of poetical forms of expression in his prose compositions, frequently uses *mortales* for *homines*.—*ferro vertere terram* has the same meaning as "*terram vertere*" at the beginning of this Georgic.

148, 149. The construction appears to be, as Heyne suggests, "*quum jam sylvæ (quæ poetice diis) sacræ (dicuntur), deficerent (quoad) glandes et arbuta.*" But some commentators regard *glandes* and *arbuta* as nominatives to *deficerent* and as governing *sacræ sylvæ* in the genitive case. "Forests," says Ladewig, "are *sacræ*, because every tree has its Dryad [*Hamadryad*?]."—*Dodona* is put by metonymy for *quercus*, on account of its far-famed sacred oak-grove, in which was situated the oracle of Jupiter.

151. *esset* is from *edere*. Compare Latin Delectus, p. 6.

160. *sint*, the subjunctive, as being in a dependent question.—*arma* = *instrumenta*, "implements;" as in *Æneid* I. 177, and elsewhere.

161. *Quis sine*. This is an instance of anastrophe, or the placing after the word it governs a preposition which would regularly precede it. Compare *Æneid* I. 348, "*Quos inter medius venit furor*;" Cornelius Nepos, Conon, 2, "*Hunc adversus Pharnabazus*;" Culex, v. 3, "*hæc propter*;" &c. This figure is seldom employed except when the governed word is a pronoun.—*særi* is from *særere* (*særo, sævi, satum*), "to sow, to plant." Distinguish from this the verb *særere* (*særo, sævi, særtum*), "to sew together, to connect;" and the adjective *særus*, "late."

163. *Eleusina matris* = *Cereris*. The adjective *Eleusinus* is for *Eleusinius*, which last form is more completely identical with the Greek epithet Ἐλευσίνιος. Ceres derived this title from the circumstance of her being particularly worshipped at Eleusis in Attica. The term "*mater*" is frequently applied to goddesses, as "*pater*" is to gods; when used without any qualifying adjective or apposition, they generally refer to Cybele and Jupiter respectively. The former is sometimes styled "*magna mater*," as being the mother of all the gods.

165. *Celei*. Ceres had instructed Celeus, the father of Triptolemus, in the art of making various agricultural implements and conveniences out of osiers.

* 166. *mystica vannus Iacchi*. From *vannus* is derived its English equivalent, "fan." Its form was probably that of a large basket or sieve; in this the corn was shaken about, and the grain separated from the chaff. It was called *mystica* on account of its being used in the mysteries of Bacchus, who is called *Iacchus* here and in Eclogue VI. 15. This name—which was seldom made use of except on solemn and sacred occasions—is derived from *λαγείν*, and owes its origin to the shouts which the Bacchanals indulged in at the festivals of their deity.

168. *divinus* appears to be here used in the sense of *præclarus*, "noble." So the Greek *δῖος, θεῖος*.

169—175. Virgil describes the process of constructing a plough; and he certainly begins at the beginning, for he introduces us to the yet tender sapling which, when more advanced in growth, is to form the beam or body (*buris*) of the instrument. The process is to seek out a young elm and at once to bend it into the shape of a *buris*: it will

then—so, at least, Virgil appears to imagine—retain this form as it grows, and be ready-fashioned to the workman's hand when, after the lapse of a certain time, he comes to cut it down. Observe that *continuo* is in close connexion with *in sylvis*, and translate thus: "at once, while yet in the woods, [i.e., while yet growing], the elm, bent by great exertion, is forced* into the shape of a *buris*, and receives the form of the bended plough." The *buris* being the stock—the main piece—of the implement, Virgil correctly enough speaks of the tree bent into the form of a *buris* as receiving the shape of the plough itself. —The *buris*—the body, or beam of the plough—having been prepared, the next thing was to attach to it the *temo*, "pole." Translate, "to this [*huic* sc. *buris*] is fastened [*aptatur* understood] a pole projecting to a distance of eight feet from the origin." I do not perceive any objection to taking *ab stirpe* as referring to the point of junction of the *temo* with the *buris*, that is, to the inner end of the *temo* itself. It is, however, commonly referred to *buris* alone, and taken to mean "from its upper end." To the outer extremity of this *temo* the yoke was fastened.—*aves*. There were two of these "earth-boards, mould-boards" on each side of the *buris*. They projected from it like "ears," (whence the Latin name *aves*), or like "wings," (whence the Greeks called them *πτερά*).—*dentalia* is plural with singular meaning: "the tooth of the plough with its double surface." The *dentalia* seems to have been made of wood generally plated with iron, to have been fastened to the lower part of the front of the *buris*, and (probably) to have consisted of two leaves or arms or wings meeting in a point and forming an acute angle with one another on the side away from the *temo* and towards the ploughman.—*Caditur . . . imos*. "Previously, too, is cut down the light lime-tree for the yoke, and the lofty beech, and a handle to turn the bottom of the running machine behind." If both the text adopted (which is that of all the Manuscripts), and the rendering furnished be correct, then Virgil says that the lime-tree is to be cut down and the plough-yoke to be made from it; he says that the beech is to be cut down, but does not tell us what is to be done afterwards with it; and he says that the plough is to have a handle, but does not tell us what sort of tree is to be cut down to furnish the wood for it. Now there are two ways of removing this source of difficulty: (1) by adopting the emendation *stiva*, the dative case, for *stivaque*; we should then translate "and the lofty beech is cut down for a handle to turn," &c.: (2) Jahn suggests that the lime-tree or beech is to be used for a yoke, and that there is to be a handle, the sort of wood composing which is not mentioned, being perhaps a matter of little importance. In objection to the first explanation, it may be observed, that, however plausible the emendation, it is purely conjectural: in support of the second interpretation, the reader may be reminded, that Virgil frequently uses a copulative conjunction where we should expect, and where the English idiom would imperatively require, a disjunctive. The literal rendering given above would, therefore, convey the poet's genuine meaning more exactly by the substitution of "or the lofty beech" for "and the lofty beech."—*explorat*, "tests, proves, tries."

* Another reading is *dometur*, "let . . . be forced," instead of the indicative *domatur*.

Before the wood is used for making a plough it is to be suspended above the fire. The manner in which it withstands the action of the smoke is a criterion of its adaptability to the purpose; for unless it be good and serviceable, the smoke will cause chinks and fissures in it.

176, 177. "I can recount to you many precepts handed down by the ancients, if you do not refuse, and if you do not dislike, making an acquaintance with minute concerns." With this apologetic introduction, Virgil proceeds to enumerate some of these "præcepta."

178. *area*, "the threshing-floor." For this was usually selected an airy, open, and somewhat elevated part of the field. A spot where the soil was clayey was considered the most eligible. This was saddened with the lees of olive-oil, and the whole was then well worked up and levelled with rollers.

179. *creta*, strictly meaning "chalk," is here used in the sense of *argilla*, "clay."

180, 181. The reason why so great compactness and solidity are recommended is, that it is desirable that no weeds may spring up, and that the floor may not crack, "for if it does (*tum*)" &c.

184. *bufo*, "the toad." This word is not to be found elsewhere in any classical author.

187. *contemplator item*, "observe also."

193—196. "I have seen many sowers steep the seed in the juice of herbs [*medicare=inficere, macerare alienis succis*], and moisten them with nitrum and with the black olive lees, before [that they sow them]; in order that there should be a more abundant produce in the deceptive pods, and that they might be speedily cooked with a fire ever so low." The object of the preparatory steeping of the seed was that the crop of pulse might be greater, and that, when required for use, it might be more easily cooked. It seems impossible to accept the explanation of some, who say that the seeds themselves were boiled before sowing.

200. The historical infinitives *ruere* and *referri* serve here to denote—not, as in most instances, a past action—but that which is customary and common. Cf. *Georgic IV.* 134; *Æneid IV.* 422, and *VII.* 15.

201—203. *non aliter quam qui*, "just like one who." The regular construction of this passage would have been this: *non aliter quam is qui vix summâ virium contentione lembum remigiis subigit, simulac brachia forte remisit, retro refertur atque ab alveo in præceps rapitur.* In the text there is a transition from the form of the passive to that of the active, and so *illum* is employed to indicate the original subject. The words "*retro refertur*" are to be inferred from the line preceding *non aliter quam*. *Alveus* appears to refer to the current of the river; but Wunderlich's opinion that *illum* means the boat does not seem worthy of adoption.

207. *Pontus* is very frequently used alone for *Pontus Euxinus*, "the Black Sea." See Greek *Delectus*, p. 84, note on xxxvi.—*fauces Abydi* means the straits of the Hellespont.

208. *die* is an old form of the genitive (and dative) for *dici*. Wagner subscribes to the opinion that Virgil wrote *dies*, the accusative plural, and that the final *s* was absorbed by the initial *s* of the next word. This line and the next allude to the autumnal equinox.

212. *Cereale papaver*. Ceres soothed her grief for the loss of her abducted daughter by eating seeds of poppy.

215. *vere fabis satio*, "in spring is the seed-time for beans." *Medica* sc. *herba* = ἡ Μηδική sc. *πόα*, an herb so called because introduced from Media. We call it *Luzerne*.

231, 232. "'Tis for this [i. e. for the guidance of the husbandman] that the golden sun of the system divides into constant [i. e. not variable] portions the path which he steers through the twelve signs [of the zodiac]." If we would avoid a complete misrepresentation of a Latin author's meaning, we must often violate one of the first precepts of the advocates of what they call "literal translation (?)," namely, "to render a verb by a verb, and a participle by a participle." In the version given above we have represented the participle *dimensum* by a verb; and the reason is, that *idcirco* is more intimately connected with that participle than with *regit*. It is not that the sun makes his revolution, so much as that he measures it out into fixed parts, which directs the farmer in his labours. I have joined *mundi* with *Sol*; so we have "clarissima mundi lumina" at the beginning of this Georgic. *Mundus* and *κόσμος* do not differ much in their inherent signification from our word "system;" and *the system* par excellence—the solar system—was with Virgil the "universe."—*Sol aureus*. This is a poetical expression of frequent occurrence. Ennius has "simul aureus exoritur sol," which is like Benvolio's

"Madam, an hour before the worshippt sun
Peer'd forth the golden window of the east."

Romeo and Juliet, I. i.

238. *via*. The ecliptic, or path of the sun's apparent motion round the earth.

242. *hic vertex* means the north pole, and the following *illum* (sc. *verticem*) means the south pole.

246. *metuentes aequore tingi* is a poetical phrase, meaning that they never set. Compare Hor. Od. II. ii. 7,

*Illum aget pennâ metuente solvi
Fama superstes.*

Similar is an occasional employment of *φυλάττεσθαι* in Greek.

247, 248. "There [meaning at the south pole, *illum* in verse 242, just as *hic*, the adverb in verse 244, means the north pole, answering to the pronoun *hic* in verse 242], either, as some relate, there is an eternal (*semper*), still (*silet*), unwholesome night, and the shadows are thickened by an o'erbrooding blackness; or else," &c.—*Intempesta nox* is translated by Keightley "dark night, in which nothing can be done." Ladewig explains by a reference to the deadly silence of the night, when all employments cease. Heyne says: "*nox intempesta* jam Ennio et Lucretio frequentata; ut V. 984, 249, antiquo nomine, quia tempestivum tunc non est ad agendas res; ἀεργής." Freund translates *intempesta nox*, "the dead of night, which is not divided into periods by the labours of men." Dr. Trapp's version of the entire passage is—

There, as 'tis believed,
Eternal dead of night in silence reigns;
Or to that clime from us Aurora's car
Brings back returning day; and when the sun
On us breathes, orient, with his panting steeds,
There vesper reddens late, and lights the stars.

And, finally, Dryden's rendering is—

There, as they say, perpetual night is found
In silence brooding on th' unhappy ground;
Or, when Aurora leaves our northern sphere,
She lights the downward heav'n, and rises there;
And when on us she breathes the living light,
Red Vesper kindles there the tapers of the night.

But *intempestus* is often used in the sense of "unwholesome, unseasonable, unhealthy;" and there seems to be a peculiar propriety in thus translating it, when employed as a poetical epithet of the dismal, gloomy night. And although there may be no etymological relationship between the roots of *nox* and *nocere*, it can hardly be denied that there is often a disposition on the part of the poets to connect night with that which is pestilent and injurious and noxious—even with death itself.

265. *Amerina*. Ameria was the name of a city of Umbria in Italy, reputed for an abundance of the best species of willow.

267. *torrete*, "parch," preparatorily to grinding it.

269. *rivos deducere*. That is, to drain the fields, or, to draw off the water which had been let in upon them in the process of irrigation.

272. *salubri*. It was forbidden to wash the sheep on holy days, if merely for the purpose of cleansing the wool; but as a measure of health, or for the cure of disease, it was allowable.

274. *pomis*. *Pomum* is used by the ancients, not only for apples, but for all esculent fruits. *Fruit* is used by botanists to signify the seeds of any plant with their covering; but in common acceptation it agrees exactly with what the ancients meant by *pomum*. (Martyn.)

279. Cf. Homer, Od. XI. 305—320; Ovid, Met. I. 151—160.

284. *septima post decimam*, "the seventeenth." But some translate "the seventh is lucky, next to the tenth."

299. *Nudus ara &c.* "The first Georgic was probably burlesqued in the author's life-time; for we still find in the Scholiasts a verse that ridicules part of a line translated from Hesiod, 'nudus ara, sere nudus.' And we may easily guess at the judgment of this extraordinary critic, whoever he was, from his censuring this particular precept. We may be sure Virgil would not have translated it from Hesiod, had he not discovered some beauty in it; and indeed the beauty of it is what I have before observed to be frequently met with in Virgil, the delivering the precept so indirectly, and singling out the particular circumstance of sowing and ploughing naked, to suggest to us that these employments are proper only in the hot season of the year." (Addison.) The passage from Hesiod is,

... γυμνὸν σπείρειν, γυμνὸν δὲ βωτεῖν,
γυμνὸν δ' ἀμᾶσθαι.

Pliny relates, that when the envoys of the Senate came to Cincinnatus to offer him the dictatorship, they found him naked, ploughing: "Aranti quatuor sua jugera in Vaticano, quæ prætā Quintia appellantur, Cincinnato viator attulit dictaturam, et equidem, ut traditur, *nudo*, plenoque pulveris etiamnum ore. Cui viator, Vela corpus, inquit, ut proferam Senatûs Populique Romani mandata." Respecting the meaning of *nudus* in such passages, see note on verse 58.

306. *Lauri*, "the bay-tree."—*cruenta*, "with blood-red juice."

309. *Balearis*. The Baleares (sc. insulæ) were two islands in the Mediterranean Sea, so called from the skill of their inhabitants in the use of the sling. Their name was derived from the Greek βάλλειν. They are now known as Majorca and Minorca.

324. *ex alto*, "from the deep." This is the interpretation of Voss, and appears to be the one which best harmonises the poet's expression with the natural fact. Heyne translates *ex alto*, "from the sky" (= ex cœlo), upon which rendering Keightley remarks that it does not place the poet in the light of a very accurate observer of nature. Servius translates it, "from the north" (= a septentrione); but, as Ruæus reminds us, storms generally come from the south, and the poet a few lines afterwards says "ingeminant Austri."

328. *corusca* I have marked as an ablative in agreement with *dextra*; though some regard it as an accusative agreeing with *fulmina*. Cf. Horace, Od. I. ii. 2, 3,

... Pater, et rubente
Dexterâ sacras jaculatus arces,
Terruit urbem.

Dr. Trapp, connecting *corusca* with *dextra*, translates :

Great Jove himself, amidst the night of clouds,
Hurls with his *red right hand* the forky fire.

So, too, May :

In midst of that tempestuous night, great Jove
From a *bright* hand his winged thunder throws.

Dryden, in his version, adopts the other interpretation.

334. "Now the woods, now the shores reverberate with the mighty blast." With Heyne, we have taken *plangunt* as equivalent to *plangorem edunt, resonant*. Strictly it is the sea which *plangit*, "strikes, or lashes" the shore so as to make it resound. Here, however, the shore is said itself *plangere*, and, indeed, the words also. Ladewig compares Sophocles, *Antigone*, v. 593, *στόνῃ βρέμουνσι δ' ἀντιπλήγες ἀκρά*. From the above explanation there are, however, not a few dissentients,* as may be seen from the following note of Martyn, who, however, accepts the interpretation of Heyne:—Servius reads *plangit*, and interprets it *resonare facit*; but he acknowledges that others read *plangunt*. Pierius says it is *plangit* in the Roman and some other very

* Keightley has the following note: "The construction seems to be to this effect, 'The south winds (or, rather, the winds in general), which are attended by heavy rain, lash the woods and shores with furious gusts.' We meet *venti plangunt* in Lucretius, vi. 114. The following is the rendering of Dr. Trapp, together with his note :

'... With redoubled force
The winds condense the tempest : woods roar loud
With struggling blasts ; and rivers lash their shores.

There is an elegance in that word *plangunt* in this place not to be expressed in our language."

ancient manuscripts; and seems to suppose *densissimus imber* to be the nominative case to *plangit*. If this interpretation be admitted, we must render the passage now under consideration thus: "The south winds redouble; and the exceeding thick shower now makes the woods, and now the shores resound." He adds "that in the Medicean copy *plangunt* is paraphrased *scindunt*: thus the verb must agree both with *cruster* and *imber*." But to say either that the *shower*, or the *south wind* and the *shower* make the woods and shores resound with a *great wind*, seems to me to be a tautology. If we were to admit *plangit*, I should rather, with Mr. B——, understand Jupiter; though I think he is mistaken in ascribing this interpretation to Pierius. Masvicius also has admitted *plangit*: but as *plangunt* seems to be full as good as the other reading, and as it is generally received, I have chosen to adhere to it. (Martyn.)

337. *ignis Cyllenius*. Mercury is called the *Cyllenian fire*, partly with reference to his dazzling white light, partly with respect to his birth-place, Mount Cyllene in Arcadia.

347—350. "Nor let any one apply the sickle under the ripe ears of corn, before that—his temples garlanded with the wreathed oak—he dances in unartistic measures and sings songs to Ceres." This is another festival observed shortly before harvest. Wreaths of *oak* were worn in honour of Ceres, because she first taught mankind the use of corn instead of *acorns*. Compare verses 7 and 8 above.

356—359. *continuo ventis*, &c. It is more easy to admire than describe the beauty of these lines of our poet. The very motion of the swelling sea is expressed in these words, which seem to rise gradually with the waves:

... freta ponti

Incipiunt agitata tumescere.

We have the crackling of the mountains in

... aridus altis

Montibus audiri fragor;

and the rustling of the woods in; "nemorum increbrescere—murmur." These beauties are too frequent in Virgil to escape the observation of most readers. (Martyn.)

360. Some editions insert the preposition *a* before *curvis*; but this is against the authority of the great majority of MSS. There are other examples of *temperare* followed by an ablative without a preposition; as in Livy, XXX. xx. 1, and XXXII. xxxiv. 3.—*carinis* is by synecdoche for *navibus*. Translate, "now can the wave hardly restrain itself from the rounded ships;" that is, refrain from swamping them.

With difficulty then the billows spare
The crooked ships; when flying nearer land
The swift-wing'd cormorants forsake the deep,
And send their screams before them to the beach.

Trapp.

E'en then the doubtful billows scarce abstain
From the toss'd vessel on the troubled main:
When crying cormorants forsake the sea,
And stretching to the covert wing their way.

Dryden.

I

373. *imprudentibus*. The literal meaning of this word (= *improvidentibus*) is "unforeseeing," whence it may be translated "unaware, unwarmed," &c., to suit the context.

378. *et veterem*, &c., "or the frogs in the mud have croaked out their ancient ditty."—[*veterem querelam* ad fabulam transformationis ranarum (vid. Ovid. Met. VI. 316, sqq.) referunt: sed verbis simpliciter inest notis clamoris continui semperque ejusdem. Poetis enim *querelam* de quacunque animalium voce dici notum est.—Heyne.]—*cecintre*. See note on Cornelius Nepos, pp. 89, 90.

388, 389. Observe the alliteration :

Tum cornix plenâ pluviâ vocat improba voce,
Et sola in siccâ secum spatiatûr arenâ.

396. "Nor does the moon seem to rise as if beholden to her brother's [i.e., the sun's] beams." The moon rises with so much brightness, that one would be tempted to imagine the light she gives to be her own, instead of its being borrowed from the sun.

397. *tenuia* is here a dactyl ; generally a proceleusmaticus, that is, a foot of four short syllables.

405. *Et pro purpureo penas dat Scylla capillo*. The story of Nisus and Scylla is related in the eighth book of Ovid's *Metamorphoses*. Nisus was king of Alcatôë or Megara. He had on his head a purple lock of hair, in which the security of the kingdom lay. Scylla, his daughter, falling desperately in love with Minos, who besieged the city, stole the purple lock, and fled with it to him. But that just prince abhorring the crime, rejected her with indignation, and sailed to Crete, leaving her behind. Scylla, in despair, plunged into the sea after him, and took fast hold of the ship. Her father (who had just been changed into the *Haliaëtus*, which is thought to be the osprey, a rapacious bird of the eagle kind) hovering over her to tear her in pieces, she let go her hold, and was immediately changed into the Ciris. Some take this bird to be a lark ; others think it a solitary bird with a purple crest on its head, which continually haunts the rocks and shores of the sea. This myth is referred to in the work sometimes attributed to Virgil, entitled "Ciris." There was also another Scylla—frequently confounded by the Latin poets with the one mentioned above—who is related in Homer's *Odyssey* to have taken six of the crew out of the vessel of Ulysses on its passage between her rocky den and Charybdis.

415—416. "Not that I for my part by any means believe that they have an intelligence inspired by heaven, or that their foresight is greater by the destiny of things." Virgil does not suppose that they are inspired by heaven, or endowed by fate with the faculty of prescience.

428. *obscuro cornu* is for *obscuris cornibus*. Translate, "if she shall have embraced black air with her darkened horns, a heavy rain will be in store for the farmer and the sailor."

436. *votaque*, &c. It was customary among the ancient mariners, when overtaken by danger, to vow offerings to the gods, in order to propitiate their favour and protection. If preserved, they paid their vows (*vota solvere*) to the deity to whose interposition they attributed their rescue. A votive tablet was suspended in his temple, and on it

were depicted the scene of danger and the escape of the thank-offerers; whilst the clothes which they had worn on the occasion, hung up with the tablet, completed the memorial of their deliverance.

447. Aurora had fallen in love with and carried off the beautiful Tithonus, the son of Laomedon, king of Troy. With the passage in the text, compare Homer, *Od.* V. 1;

Ἦὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
Ἦρυντο.

and Shakespeare's Venus and Adonis;

And wakes the morning, from whose silver breast
The sun ariseth in true majesty.

454. *immiscerier* is an older form of the infinitive *immisceri*. So we have *accingier* for *accingi* in *Æn.* IV. 498; *fari* for *fari* in *Æn.* XI. 242; and in Lucretius, Terence, Plautus, and other old writers, there is a constant recurrence of such forms.

456. *fervere* is here of the third conjugation, with present indicative *fervo*. It is the same in meaning as the more usual *fervere*, with present indicative *ferveo*.

466—468. "He [the sun] also pitied Rome at the murder of Cæsar, when he enveloped his beamy head in dusky dinginess, and impious mortals dreaded an eternal night." Having just observed that the sun foretels wars and tumults, he takes occasion to mention the prodigious paleness of the sun after the death of Julius Cæsar. Then he digresses into a beautiful account of the other prodigies which are said to have appeared at the same time. But though he represents these extraordinary appearances as consequences of the murder of Cæsar, yet at the same time he shows that they predicted the civil war of Augustus and Antony against Brutus and Cassius. The reader cannot but observe how judiciously Virgil takes care to show that he had not forgotten the subject of his poem in this long digression. At the close of it he introduces a husbandman in future ages ploughing up the field of battle, and astonished at the magnitude of the bones of those who had been there buried. (Martyn.)

474 sqq. Compare Shakspeare, Julius Cæsar, II. ii.;

Fierce fiery warriors fought upon the clouds,
In ranks and squadrons and right form of war,
Which drizzled blood upon the Capitol:
The noise of battle hurtled in the air,
Horses did neigh, and dying men did groan,
And ghosts did shriek and squeal about the streets.

With the entire description of Virgil may be compared also Act I. scene iii.; and the speech of Lennox in *Macbeth*, II. iii.

487. Thunder in a cloudless sky was looked upon by the ancients as a prodigy. Compare Horace, *Od.* I. xxxiv. 5—8:

. . . Namque Diespiter,
Igni corusco nubila dividens
Plerumque, per purum tonantes
Egit equos volucremque currum:

"For Jupiter, who usually rives the clouds with his flashing fire, has driven his thundering steeds through a clear sky."

NOTES ON GEORGIC II.

SUMMARY.—1—8. The introduction: including an enunciation of the subject of the Georgic, and an invocation of Bacchus. 9—34. On the natural origin and the artificial propagation of trees. 35—46. An appeal to husbandmen to give heed to the poet's precepts, and to Mæcenas for his favour and countenance in the exposition of them. 47—60. Of trees which grow spontaneously, and on the culture and improvement of them. 61—82. On propagating trees; on inoculation, and on grafting. 83—108. Distinction of trees into species. 109—113. On the soil adapted to each. 114—135. On the different regions, and the trees they contain. 136—176. An episodical eulogium upon Italy. 177—258. On the nature and quality of various kinds of soil. 259—419. On the preparation of a vineyard, and the planting of vines and other trees; containing also an episode (vv. 323—345) in praise of spring. 420—457. On the culture of the olive and some other trees. 458—540. An episode descriptive of the advantages and pleasures of a country life. 541—542. Conclusion.

4. *huc*, sc. *veni*; which is expressed after the repeated *huc* in verse 7.—The epithet *Lencæus* (*Ληναῖος*) is here applied to Bacchus with peculiar appropriateness, inasmuch as it is derived from *ληνός* (= torcular), “a wine-press.”

7. *nudata*. The allusion is to the ancient custom of treading out the grapes with bare feet; a custom still retained in some wine-producing countries. Dr. Trapp translates these two lines thus:

Hither, Lenæus, Father, come; and tinge
Thy legs unbuskin'd in new must, with me.

The version of Dryden has been characterised,—and with apparent justice,—as “a most extravagant rant.”

13. *pōpulus*. Distinguish *pōpulus*, “a poplar,” from *pōpulus*, “a people.”

16. *atque habitæ* . . . *quercus*, “and the oaks, considered oracular by the Greeks;” to wit, at Dodona.

18. *cerasis*. The cherry was introduced into Europe from the neighbourhood of Cerasus (*Κερασούς*), on the coast of Colchia. Hence the Greek names *κέρασος*, “a cherry-tree,” *κεράσιον*, “a cherry;” the Latin *cerasus*, “a cherry-tree,” *cerasum*, “a cherry;” the German *Kirsche*; the French *cerise*, *cerisier*; and our own word *cherry*.

23—27. “One pulls off the suckers from the tender body of their mother, and arranges them in furrows; another plants sets in the

field,—both sets cut diagonally, and sharp-pointed sets; whilst other trees expect the down-pressed arches of a layer, and [to see] a nursery flourishing in their own soil." Here are three modes of artificial propagation mentioned: (1) by means of suckers plucked off from the parent tree and planted in furrows; (2) by means of cuttings,—sets cut from the parent plant, and then either cut across the lower end—the end to be inserted into the ground—by two diagonals intersecting one another, or else sharpened to a point at that end; and (3) by means of layers, not severed from the parent trunk, but having their upper extremities bent down into the soil, and so forming a nursery of young plants growing around the tree or plant to which they belong. The adjective *tenero*, though agreeing with *corpore*, would seem to belong more appropriately to *plantas*; and indeed one Manuscript reads "*plantas teneras abscondens de corpore matrum*." [But would there be anything outrageous in the suggestion that as *mater* is here figuratively applied to a tree, so the adjective *tener* may be used in a figurative sense likewise?]

33, 34. The poet here speaks of apples being grafted upon a pear-stock; in other words, of the pear-tree bearing the engrafted apples. But whether he means that the cornel was grafted on the plum, or the plum on the cornel is not quite so clear. The natural translation appears to be "and the stony cornels [*i.e.*, the fruit] to redden on the plum-trees." But others render "and the stony cornels [*i.e.*, the trees] to bloom with plums." Now *prunis* may undoubtedly come either from *prunus*, "a plum-tree," or from *prunum*, "a plum;" and it may also be conceded to those who urge the latter interpretation, that Virgil may have used *cornu*, the fruit, instead of *cornos*, the trees, just as in v. 426 he has *poma fer pomi*. But the two following objections to the second mode of translating, appear to leave no alternative but the retention of the first. These are (1) that "stony" is an epithet, not of trees, but of fruits; (2) that, the cornel being itself redder than the plum, the tree producing naturally the former, could not be said "to grow red" from the substitution by engrafting of the latter.

37, 38. *Ismarus*, a mountain of Thrace, famed for its wines.—*Taburnus*, a mountain in Samnium, distinguished for the abundance of its olives.

47. *in luminis auras*, "into the airs of light." Some editions have *in luminis oras*, "into the confines of light."

62. *multâ mercede*, "with much expenditure," to wit, in the support of labourers, &c.

64. *Paphiæ*. The myrtle was sacred to Venus, who was particularly worshipped at Paphos, in the island Cyprus. Compare Horace, Ode I. xxx. 1;

O Venus, regina Cnidi Paphique,
Sperne dilectam Cypron, &c.

66. *Herculeæque*, &c. The tree of Hercules was the white or silver poplar, called in Ecl. VII. 61, "*Populus Alcides gratissima*." He wore a chaplet of its leaves when he went down to Erebus, whose shades imparted to the under part of the foliage the dark tinge which distinguishes it from the bright upper surface.

67. *Chaonii patris*. Jupiter. See note on Georgic I. 8.

73—75. *inserere*, "grafting."—*oculos imponere*, "inoculation." The mode of performing these operations is said by Virgil not to be *simplex*, that is, "one-fold, one, single," but "twofold, different." [Non est idem *inserere* quod et *oculos imponere*. Servius.] Here the poet shows the difference between grafting and inoculating. Inoculation, or budding, is performed by making a slit in the bark of one tree, and inserting the bud of another into it. There are several ways of grafting now in use; but the only one which Virgil describes is what we call cleft-grafting, which is performed by cleaving the head of the stock and placing a scion from another tree in the cleft. (Martyn.) The place where this "cleft" is made, is where the bud (variously called *nodus*, *gemma*, or *germen*) bursts out and appears above the bark of the tree.—*ramis felicibus* (= *ramis feracibus*), "with fruitful boughs."

84. *Idæis cyparissia*. The cypress was indigenous in Crete, and especially upon Mount Ida there. Observe that *cyparissia* is from the Greek form *κυπάρισσος*, instead of the Latin *cupressus*.

87. *pomaque et Alcinoi sylva* is a hendiadys for *poma Alcinoi sylvarum*. The orchard of the Phœnician king, Alcinous, is known by the description of Homer, in the *Odyssey*, VII. 114—121.

88. *Crustumis*. *Crustumium* or *Crustumerium* was a country in the territory of the Sabines.

90, 91. *Lesbos* (with *Methymna* as one of its principal towns) and *Thasos* were islands of the *Mare Ægeum*.—*Mareotides*. On the borders of the Egyptian lake *Mareotis* were grown several kinds of superior wines, among which the white (produced from green grapes) was most highly esteemed.

93. *Psithia* . . . *Lageos*. These were two Grecian wines, the one made from dried grapes (*uvæ passæ*), the other a brisk, heating wine. By *tenuis* is meant, quickly circulating through the veins. Cf. *Georgic* I. 92.

96—98. *Rhætica*, sc. *vitis*. *Rhætia* corresponded to the modern Tyrol and the most northerly part of Lombardy. The best *Rhætian* wine grew in the neighbourhood of Verona, and was the favourite wine of *Cæsar Octavianus*.—*Falernis*. The *Falernian* wine, grown in Campania, stood in the very highest estimation.

97. The strong *Aminæan* wines were of Grecian origin, and when introduced into Italy appear to have been cultivated chiefly in Campania.

98. *Phanæus*, a promontory of Chios. Here was produced the *Arnisian* wine. See note on *Eclogue* V. 71.

99. *Argitis*. So called either from Argos in the Peloponnesus, or from ἀργός, "white." There were two kinds, *major* and *minor*. It was a better wine for keeping than most Greek wines.

102. *Bumaste*. This is from βούς and μαστός. Cf. *Pliny* XIV. 1; "Tument mammarum modo bumasti, βοῦμαστοί."

105. *Libyci æquoris*, "the Libyan plain or desert." See note on *Georgic* I. 50.

115. *pictos Gelonos*, "the tattooed Geloni," in Scythia.

121. *Seres*. An oriental nation, probably the Chinese. It was a popular notion among the Romans of Virgil's time that silk was a sort of down stripped from off the foliage of trees.

134, 135. *ad prima* is a poetical expression for *in primis*. So the Greeks sometimes use *ἐν πρώτοις*.—*animas et olentia ora*. Pliny says that the Parthians are distinguished for—or, rather, distinguishable by—their fœtid breath, a result of their intemperate habits. Their great men were accustomed to correct this by eating citron-seeds.

137, 138. *Ganges* is the principal river of Italy.—*Hermus* is a river of Lydia. It receives the Pactolus famous for its golden sands.—*Bactra* is the capital of Bactria, a country situated between Parthia on the east and India on the west.

143. *Massicus humor*, "the Massic wine," was grown on a mountain in Campania, and was held in considerable estimation.

146. *Clitumnus*, a river of Umbria in Italy. The oxen which grew in its neighbourhood were white; which circumstance the ancients considered to be the result of their proximity to that river.

159. *Larius*, the Lago di Como, near Milan.—*Benacus*, the Lago di Garda, near Venice.

161. *portus*. The celebrated *Portus Julius*, between Baiæ and Puteoli, in Campania, was formed by the junction of the *lacus Lucrinus* with the *lacus Avernus*, and was protected against the violence of the sea by means of moles or barriers (*claustra*). As the *lacus Avernus* lay more inland than the *lacus Lucrinus*, the meaning of verse 164 is readily perceived.

167. *Marsos*. The bravery of the Marsi, a people of Italy, was attested by a proverb mentioned by Appian: *ὅτρε κατὰ Μάρσων ὅτρε ἐνὲν Μάρσων γυνέσθαι θρίαμβον*, "there was no triumphing either over the Marsi or against the Marsi."

176. *Ascræum carmen* is said with an allusion to Hesiod who was a native of Ascræ in Boeotia, and who wrote a Greek poem on agriculture. When, however, Virgil calls his work "*Ascræum carmen*," he does not wish to intimate that it is by any means a mere imitation of Hesiod, but rather intends to say that, as among the Greeks Hesiod, in his *Ἔργα καὶ Ἡμέραι*, was the first to furnish rules and precepts upon agriculture and farming, so he himself among the Romans, in his *Georgics*, first treated this subject poetically:—in prose Cato and Varro had already written upon it. (Ladewig.)

181. *Palladiâ*. See *Georgic I.* 18.

193. *pinguis Tyrrhænus*, "the bloated Tuscan." Tuscan gluttony has been also alluded to by Catullus, XXXIX. ii.; "Aut pastus Umber aut obesus Etruscus."

197. *Tarenti*. Tarentum, now called Taranto, in Calabria, was famous for its fertility.

198. *infelix Mantua*. "This line of Mr. May's,

Such fields as hapless Mantua has lost,

has something very fine in it. The metre is extremely grave and solemn, as it is remarkably so in the original. There the verse complains and every word seems to sigh." (Martyn.) For the reason of the epithet *infelix*, see the argument to the First Elogue.

201, 202. It has been remarked (*Latin Delectus*, p. 29) that the non-interrogative *quantus* may always be translated by our word "as." In the cases, however, in which the relative clause—that introduced by *quantus*—precedes the correlative clause—that introduced by *tantus*—it is generally better, especially in poetry, to take them in the

order in which they occur, employing some such form for *quantus . . . tantus* as "how much . . . so much," "whatever . . . that," &c. Here we may translate, "and what [or, as much as] the herds devour in the long days [i. e. of summer]; that [or, so much] the cool dew will replace in the short night [of the same season]." This is an exaggeration of course. But Virgil is outdone by Varro in this art, who tells us a story about a pole being left in a field one day, and the next morning was hidden among the grass. He does not say whether the pole was stuck into the ground perpendicularly, or merely left lying. If he means to convey the former, he certainly has contrived to out-Munchausen Munchausen.

213. *rorem*, sc. *marinum*, "rosemary."

224, 225. *Vesuvo* is from the form *Vesuvius*, common in Lucretius, instead of *Vesuvius*.—*Clanius*, a river of Campania, entered the sea at Linternum. In its course it passed by the ancient town of Acenæ, which was almost depopulated by its frequent inundations.

273, 274. "Ascertain, first, whether you had better plant your vines on the hills or on a plain." Some editions read *vitem* instead of *vites*; but, at all events, the meaning of the precept is, "first determine whether it will be more advantageous for you to form your vineyard on the hills or on a plain."

277. *indulge ordinibus*, "spare your rows;" that is, leave a good space between every two rows. *Ordinibus* is the dative case.—*in unguem*, "accurately, exactly." This expression is borrowed from sculptors who tested the smoothness and neatness of their work by passing their nail over it. Similarly Horace, Sat. I. v. 32, "Fontejus ad unguem factus homo;" and Ars Poetica, 294, "Carmen perfectum decies castigare ad unguem."

298. "Let not your vineyards look towards the setting sun;" i. e., let them not have a westerly aspect. There is a similar usage of *vergere* in Cæsar, B. G. I. i.

320. *candida avis*. By the "white bird" is meant the stork, *ciconia*.—*longis invisâ colubris*. So highly were storks valued in Thessaly, as destroyers of serpents, that—as we are told by Pliny—it was a capital crime to kill one of them. These birds are, at the present day, held in a kind of superstitious reverence in many parts of India.

341. *ferrea progenies*, "the iron race." Some editions read *terrea*. But Virgil probably had in his mind an expression of Hesiod: *τῶν γὰρ δὴ γένος ἐστὶ σιδήρεον*. And *ferrea progenies* very much resembles the *durum genus* of Georgic I.

348. *lapidem bibulum*, i. e., to imbibe the water. Mr. Evelyn, after mentioning the placing of potsherds, flints, or pebbles, near the root of the stem, adds this caution: "But remember you remove them after a competent time, else the vermin, snails, and insects which they produce and shelter, will gnaw, and greatly injure their bark; and therefore to lay a coat of moist rotten litter with a little earth upon it, will preserve it moist in summer, and warm in winter, enriching the showers and dews that strain through it." (Martyn.)

374. *uri*. See Young's Cæsar VI. 27, 28, and the notes at p. 202.

384. *unctos salière per utres*. This was the game called *ἀσκαλισμός*. A number of goat-skins were inflated, and smeared on the outside with oil. They were set in the fields, and it was the custom to dance upon

them with one leg, at the feasts of Bacchus. The skins being very slippery, the dancers often fell down, which occasioned great merriment.

412. "Praise large farms [if you like, *but*] cultivate a small one [for yourself.]"

437. *Cytorus* is a mountain of Paphlagonia, famous for its boxwood.—*Narya*, or *Narycum*, was the name of a city of the Opuntian Locri, in Greece. Hence a colony settled in that part of Italy called Magna Græcia, to which reference is made in *Æneid* III. 399, sqq.

448. *Ituræos*. The inhabitants of *Ituræa*, in Syria, were famous for their skill in archery.

458. The poet now indulges his readers with the praise of a country life. On this subject the Latin poets felt themselves at home. The student will do well to compare the second Epode of Horace, and Cicero de Senectute, XV. 51.

459. *ipsa*, Gr. *αὐτῇ=αὐτοῦδρῃ*, "of itself, of its own accord." Cf. *Ecl.* IV. 21.

460. *justissima*. This epithet is applied, because the earth returns, with rich interest, the labours of the husbandman.

461. *foribus domus alta superbis*. Cf. Ovid. *Met.* II. 1. *Regia solis erat sublimibus alta columnis*.

462. *mane salutantem*, "of morning visitors," literally, "of persons who came to pay their respects, early in the morning." Juvenal frequently ridicules the baseness of the Romans, because persons were to be found among them, who would put themselves to every inconvenience, for the purpose of paying court to the great. Virgil contrasts the ease of the country with the obsequious servility of the town.

463. *nec inhiant*, "and if they do not gaze upon." *They* must mean "country people." The verb *inhicare* is used by Horace, *Sat.* I. i. 71, "congestis undique saccis Indormis inhians."—*testudine*. The Romans of Virgil's time used to overlay their furniture with costly tortoise-shell.

464. *Ephyreiaque æra*, "and Corinthian bronze."—*Ephyre* was an old name for Corinth, a city celebrated for its manufactures in bronze.

467. *at*. Note the use of the adversative particle *at*, which is repeated several times, just as the French repeat the particle *mais*.—*nescia fallere* "free from guile," literally "not knowing how to deceive:" the Roman poets sometimes employ an adjective before a verb. Cf. *Ecl.* V. 1, "levis inflare."

469. *frigida Tempe*, "cool valleys." The word *Tempe* (neut. plur.), a valley of Thessaly, is used for vales in general.

474. *Justitia*. See note on *Ecl.* IV. 6.

475. *primum ante omnia*, "most of all,—above all things." Some critics take the words *ante omnia* as qualifying *dulces Musa*, and the position of the words seems to justify that explanation. Voss defends the latter opinion.

477. Among the gifts of the Muses, the poet mentions a knowledge of astronomy and natural philosophy.

479. *unde tremor terris*, "whence earthquakes arise."

480. *objicibus ruptis*, "by the breaking of their barriers;" i.e. "their rocky shores."

484. *præcordia*. Empedocles asserted that the blood around the heart was the seat of intelligence in man.

487, 488. *Spercheus*. The river *Spercheus*, in Thessaly, is here alluded to.—*Taygeta*, sc. *ὄρη*, "the Taygetan mountains." Taygetus was a mountain on the borders of Arcadia.—*Hæmus* (v. 488) was a mountain range in Thrace. It is remarkable that Virgil never says much about the scenery of the Alps or the Apennines, but allows his imagination to revel in the description of Greek scenery.

490. *Felix*, &c. In this passage Virgil alludes to the life of a philosopher, and his triumph over popular prejudices. Cf. *Lucr.* I. 49.

502. *insanum forum*, "the forum mad" with clamours of the lawyers, and the brawl of suitors.—*populi tabularia*, "the public record-office," where the registers were kept.

505. *petit excidiis urbem*. Cf. *Ecl.* III. 64, and note.

506. *Sarrano*, i.e. "Tyrian;" the Oriental name of Tyre was *Tiōr*.

508. *rostris*. The rostrum was the tribunal, from which the speakers delivered their orations in the forum: it was so called, from being adorned with the "beaks" of ships taken in sea-fights.

509. *per cuneos*. The "wedges" mean the rows of seats in the theatre, which were in the form of a wedge.

512. *atque alio*, &c. Cf. *Hor. Od.* II. 16, 18, "quid terras alio calentes sole mutamus?"

519. *teritur Sicyonia*, &c., "the Sicyonian berry is bruised in the olive-mills;" i.e. "the olive-berry is bruised in the mills." Sicyon in the Peloponnesus was celebrated for its olive-trees.

521. *ponit*, "lays aside;" i.e. "allows to fall."

522. *coquitur vindemia*, literally, "the vintage is cooked:" either "the grapes ripen," or, "the grapes are exposed to the sun, and allowed to turn into raisins."

523. The poet now describes the household joys which delight the husbandman.

527. *ipse*, "the master himself."

529. *Lenæ*; i.e. Bacchus.

536. *Dictæ regis*, i.e. Jupiter; so called from the mountain *Dictæ*, in Crete.

NOTES ON GEORGIC III.

SUMMARY. 1—48. Invocation and Introduction. 49—71. On the marks of a good cow, and on breeding. 72—122. The stallion. 123—208. The care of kine, calves, and foals. 209—285. On the fury of desire in animals of various species. 286—473. On the care of sheep and goats, with an episodical digression upon the pastoral life of the Libyans and the Scythians. 474—566. Description of an epidemic among cattle.

1, 2. *magna Pales*. See note on Eclogue. V. 35.—*pastor ab Amphryso*. Apollo is so called because he fed the flocks of Admetus on the banks of the Thessalian river Amphrysus. *Ab Amphryso*=*Amphrysus*. Compare Propertius IV. vi. 36, "O longa mundi servator *ab Albâ*, Auguste."—The *sylvæ amnesque Lycæi*—the haunts of Pan—are here put for that deity himself.

4, 5. *Eurysthea* is the Greek accusative of *Eurystheus*. It was Eurystheus who imposed upon Hercules his twelve celebrated "labours."—*illaudati* is used, by a litotes or meiosis, for some much stronger word, e. g., *detestandi*.—*Busiridis*. When Hercules had fetched the golden apples from the garden of the Hesperides, in Libya, and was on his journey back, through Egypt, he sacrificed the King Busiris—whose wont it had been to offer up all strangers, and who was about to observe his usual custom in the case of Hercules also—upon his own altars.

6. *Hylas*. See note on Eclogue VI. 9.—It was on the island of Delos that Latona gave birth to Apollo and Diana.

7. In order to test the omniscience of the gods, Tantalus, the king of Lydia, had slain his son, and served him up before them at table. Ceres, who was then absorbed in grief for the abduction of her daughter, was the only one who did not perceive the deceit, and consumed a portion of one of the shoulders. The other gods threw the pieces of the mangled boy into a saucepan, and drew him out again restored and uninjured. The ivory shoulder was contributed by Jupiter, to supply the place of the one Ceres had eaten. When grown up, the resuscitated Pelops fell in love with Hippodame, or Hippodamia, the daughter of Cénomaus, king of Pisa, in Elis. But Cénomaus had previously been forewarned, by an oracle, that he should be slain by whoever should become his son-in-law. Accordingly, he declared his intention of bestowing his daughter's hand only upon the man who should over-

come him in a chariot-race, and who should be content to pay the penalty of death in the event of being himself overcome. Now, the horses of Enomaus had been begotten of the Winds, and were of extraordinary fleetness. Nevertheless, Pelops ventured, and gained the victory. Some say that his success was owing to stratagem, he having bribed the charioteer of Enomaus, who mounted his master on an unsound chariot, which broke down and caused his death. Others—whom Virgil follows, as is shown by the words *acer equis*—ascribe the victory of Pelops to his own skill, and to the assistance of Neptune, who had furnished him with winged horses.

12. *Idumea*, a part of Judæa, was famous for its palms.

19, 20. "For me all Greece shall abandon Alpheus [a river of Peloponnesus], and the groves of Molorchus, and contend in running, and with the bloody cæstus." The *cæstus* was made of raw hides, loaded with iron. To *crudus* I have assigned its primary signification; but Heyne understands it as = *e corio crudo*; Martyn translates "with the hard cæstus;" and Dr. Trapp renders "with the rigid cest."

25. "And how the Britons, interwoven thereon, raised up the purple curtains." That is, how, in our theatres, the curtain rises, and displays to the audience the grim figures of Britons interwoven on it.

28, 29. *undantem bello Nilum*. This refers to the victory of Antony and Cleopatra over the Egyptians, A. U. C. 724.

30. *Niphaten*. A mountain in Armenia.

42. *te sine*. Anastrophe for *sine te*.

46. *Mox tamen ardentem accingar*, &c. In the King's manuscript it is *etiam* instead of *tamen*. Here he is generally understood to mean, that he intends, as soon as he has finished the Georgics, to describe the wars of Augustus, under the character of Æneas. Mr. B— is quite of another opinion: "This passage," says he, "the commentators understand of the Æneid; but it is plainly meant of the fourth Georgic. There he describes the *ardentes pugnas*, the civil wars betwixt the same people for the sake of rival kings. In this sense the passage is very sublime, to promise to introduce such a matter in talking of bees; but in one poem to promise another is low, and unworthy of Virgil, and what never entered into his imagination." But surely Mr. B— must be mistaken in this piece of criticism, for the whole introduction to this Georgic is a prelude to the Æneid: and I do not see how the fights of the bees can be understood to be a description of the wars of Cæsar; which the poet expressly says he designs to sing. (Martyn.)

48. *primâ ob origine*, "from the remote origin."

52. *turpe caput*, "an ugly head," say some. But others translate "a big head."

82. *spadices glaucique*, "bay and grey."—*albis et gilvo*, "white and dun." But that the latter is a bad colour is true of the stallion only.

86. *armo* is from *armus*, "a shoulder."

89. *Amyclæi Pollucis*. Castor and Pollux were educated at Amyclæ in Laconia. Since it is Castor whom the Greek poets unite in describing as the most distinguished horseman of the two, Virgil is generally supposed to have put Pollux for Castor, "by a poetic licence" according to some, but from a *lapsus memoriæ* according to others.

92, 93. A Greek legend relates Kronos (Saturn) to have been the father of the Centaur Chiron by the nymph Phillyra; and that to elude

the notice of his wife on the occasion of their intimacy, he changed himself into a horse and the nymph into a mare.

96. *abde domo . . . senectæ*. "Hide him at home, and don't spare [*i. e.* never mind] his useless old age." This seems to mean: keep him away from the mares; don't out of consideration for his old age consult him on the subject, for he is of no value.

158. *notas . . . inurunt*, "they brand marks of the names of their species." *Notas et nomina* appears to be a hendiadys for *notas nominum*.

170. *rotæ* is for *currus*, by the figure called synecdoche.

196. *Hyperboreis*. The Hyperboreans were a fabulous people living in the most northern parts of the world. Their name may perhaps be derived from *ὕμep* and *βόppas*, and so mean "living beyond the rising of the north wind."

204. *essedæ*. See note on Cæsar's Gallic War, IV. xxxiii. p. 191.

293. *Castaliam*. The Castalian fount, at the foot of Mount Helicon.

299. *podagras*. The word *ποδάγρα* signifies generally "disease of the feet;" and particularly "gout." Columella has described an ailment in the foot to which sheep are liable, and which he calls *clavi*.

327. *quarta hora*. The Romans divided the natural day into twelve equal parts, which they called *horæ*. A *hora* was not, therefore, of constant length. At the equinox, the fourth hour would be ten o'clock, but throughout the summer earlier, and throughout the winter later. See Cæsar, note pp. 166, 167.

340. *raris . . . tectis*, "the tents (*mapalia*) with slender roofs which they [the Libyan shepherds] inhabit." These *mapalia* were long moveable tents shaped something like a boat turned bottom upwards. They were carried about by day, and pitched by night.

NOTES ON GEORGIC IV.

SUMMARY. 1—7. The introduction, including an appeal to Mæcenas to vouchsafe his attention to the subject of this book likewise. 8—50. The bee-hive. 51—66. Swarming. 67—87. Bee-fights. 88—102. Different species of bees. 103—115. Means of preventing them from going astray. 116—148. An episodical digression upon gardens. 149—227. Peculiarities and habits of bees. 228—250. The method of taking the honey. 251—280. The diseases of bees, and the remedies to be employed. 281—314. Artificial means of repairing a stock when destroyed. 315—558. Episode on Aristæus, Orpheus, and Eurydice. 559—566. Conclusion.

1. *ærii mellis*. It was a current opinion among the ancient philosophers that honey was a kind of dew from heaven, of which bees were merely the collectors. Compare Aristotle: μέλι δὲ τὸ πίπτον ἐκ τοῦ ἀέρος, καὶ μάλιστα τῶν ἀστρῶν ἀνατολαῖς, καὶ θῆαν καὶ κατασκήψῃ ἡ ἴρις. And Pliny: "Venit hoc (mel) ex aëre," &c. And Seneca: "Quibusdam placet, non faciendi mellis scientiam apibus esse, sed colligendi."

8. First of all he describes the position of the hive, and notices (v. 9—17) what situations are to be avoided: then (v. 18—32) he shows what situations are suitable.—*pabula*, "the food" which the bees gather from the flowers.

10. *petulci*, "butting:" the phrase *petere cornibus* is often applied to bulls, goats, &c.: see note on Ecl. III. 64.—18. *lacerti*: the masculine form *lacertus*, for *lacerta*, "a lizard," occurs also in Ecl. II. 9.

15. *Progne* was changed into a swallow, and the poets fancied that the breast and feathers of the bird represented the blood-stained marks of her unhappy murder. Cf. Ovid, Met. VI. 669.

20. *vestibulum*, i.e. "the entrance to the hive:" see the use of the word in Æn. VI. 274,

Vestibulum ante ipsum primisque in faucibus Orci.

21. *examina*, "the swarms." This word is derived from *ex-agmen*, literally "the out-drove," and the *g* is dropped as in *flu-men*, *ful-men*, for *fluc-men*, *fulg-men*.—*reges*, "the king-bees;" we say the "queen-bees."

25. *seu stabit*, &c., i.e. "whether the water be stagnant or flowing." In v. 29, *Neptuno* is used poetically for the "water."

31. *serpylla*. Cf. Ecl. II. 11,

Allia serpyllumque herbas contundit olentes.

33. *ipsa autem*, &c., i.e. "whether the hives be made of bark or twigs, let them have a narrow entrance."

36. *cogit*, literally "draws together," i.e. makes hard and stiff; whereas the heat melts the honey.

38. *tenuia*. This word must be pronounced as a trisyllable *tēnuīā*.

47. *neve rubentes . . . caneros*. The ancients used roasted or burnt crabs in the cure of various diseases; but Virgil warns the farmer that the smells arising from that process were injurious to bees.

54. *libant*, "sip or taste." Cf. Ecl. V. 26, "nulla nec amnem libavit quadrupes."

58. *caveis*. The *caveæ* were the seats in the theatre; but the word is here applied to the interior of the hive, probably from the resemblance of shape.

62. *jussos sapores*, "the perfumes which I order you."

63. The *melisphyllum* is otherwise called the "apiaster."—The *cerintha* grows wild in Italy, and hence is called *ignobile gramen*.

64. *Matris cymbala*. In the worship of Cybele, the Mother of the Gods (*Magna Mater*), there was a loud beating of drums and cymbals: the poet alludes to this in speaking of the noises made for the purpose of driving the bees.

66. *cunabula*. Cf. Ecl. IV. 23.

68. *regibus*, "the king-bees."

89. *deterior qui visus*, "the king-bee who seems the worse of the two."

90. *sine regnet*, "let him reign as king." The omission of *ut* after the verb *sinere* is very common.

92. The poet now goes on to speak of the two kinds of bees, and describes the one as far superior to the other.

103—115. A suitable place having been chosen for the hive, means must be taken to keep the bees close to their work: they are to be restrained from wandering about (*ludo inani*) and to be allured to pasture on the flowers.

107. *non illis*, &c., "if *they* [the king-bees] hesitate, none of the rest will dare to go forth on warlike expeditions."

111. Priapus was the protector of gardens, and was worshipped with peculiar honour at Lampsacus on the Hellespont.

116. The poet, comparing his work to a ship at sea, says that if he were not obliged to draw in sail, and to bring his vessel to anchor, he would expatiate upon the culture of gardens; and then (v. 125—148) he makes a digression in which he describes the garden of an old man who dwelt near Tarentum. This description is one of the finest in all Virgil.

119. *biferique rosaria Pæsti*, "and the rose-beds of twice-bearing Pæstum," i.e., which bore flowers twice a year.—Pæstum, or Posidonia, was a city of Lucania in the south of Italy.

125. *Æbalia*. Tarentum was called Æbalian from Æbalus, an old Lacedæmonian king.

126. *Galæus*. This river is mentioned by Horace, Od. II. 6.

127. *Corycium senem*, "an old man of Corycus." Corycus is a city of Cilicia, and the poet supposes that the old man migrated from Asia Minor to Italy.—*relictis ruris*, "of waste land."

149. *Jupiter*. The mythologists relate that bees followed the

curetes, or priests of Cybele, when they were beating their drums to stifle the cries of the infant Jupiter; whence the god blessed the bees and regarded them with favour. Virgil adds, that they fed him in the Dictæan or Cretan Cave.

153. *solæ*, "they alone." {This word is emphatic, as we see by its position here, and its repetition v. 155.

158. *aliæ ... pars ... aliæ*, "some ... others ... others:" the phrases *alii ... alii*, *pars ... pars*, are often intermingled.

167. *aut agmine facto*, &c., "or in close array they drive forth from the hive that idle brood, the drones."

170. The industry of the bees is compared with the labour of the Cyclopean blacksmiths in Vulcan's forge under Mount *Ætna*.

174. This line, in which there are five spondees, has often been quoted as an instance of the effect produced by spondees in a Hexameter line: the poet wishes to describe the labour and heaviness of the work.

175. *in numerum*. Cf. *Ecl.* VI. 27.

177. *Cecropias apes*, "the Attic bees." The bees of Mount Hymettus, near the city of Cecrops, yielded excellent honey.

212. *rege incolumi*. The attachment of the bees to the king-bee has been noticed by naturalists, and discussed by moralists in all ages. Cf. *Plin. Nat. Hist.* XI. 17.

220. *divinæ mentis*. Ladewig translates this "*des Weltgeistes*," i. e., "the World-Ghost," "the soul or spirit of the world." The ancients had a notion that the world was not a dead mass, but a living being, which was endowed with a soul; and this soul, as some thought, was no other than God himself.

251. *si vero*, &c. Virgil now discusses the diseases to which bees are liable, and the various cures for the same: this leads him to notice the legend of *Aristæus*, who fell in love with *Eurydice*, the wife of the poet and singer *Orpheus*. As *Eurydice* was flying from her admirer, a serpent stung her and she died, in punishment for which injury, the gods destroyed the bees of *Aristæus*, who went to consult the sea-god *Proteus*, as to the best method of remedying the disaster. *Proteus* advised him to sacrifice a certain number of bulls and heifers; and when he had done so, swarms of bees sprang up from their carcasses. The legend of *Aristæus*, with the fable of *Orpheus* and *Eurydice*, closes the book.

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